

SGGS ACADEMY TALK SERIES #2 & #3

MADHAVNAL KAMKANDLA:

WEB OF DECEPTION

&

THE RIVALS OF RAGMALA

A BIOGRAPHICAL EXPOSÉ

ਰਾਗਮਾਲਾ



A SRI GURU GRANTH SAHIB JI ACADEMY PUBLICATION

MADHAVNAL KAMKANDLA:

WEB OF DECEPTION

&

RIVALS OF RAGMALA:

A BIOGRAPHICAL EXPOSÉ

SRI GURU GRANTH SAHIB JI ACADEMY FOUNDATION

2nd Floor, Wisma Tatt Khalsa, Jalan Raja Bot 50300 Kuala Lumpur, Malaysia

PPM.028-10-09072013

UK Charity No.: 1155883



SGGS ACADEMY

A PREMIER GURMAT ACADEMY

**NOTE: THIS BOOKLET CONTAINS GURBANI. PLEASE
DO NOT PLACE IT ON THE FLOOR OR TOUCH
WITHOUT WASHING YOUR HANDS**

Telephone: +603-2602 0523

Email: sggsacademy1430@gmail.com

Website: www.sggsacademy.com

Facebook: Sri Guru Granth Sahib Ji Academy

Soundcloud: SGGS Academy

YouTube: SGGS Academy

Instagram: @sggsacademy



@SGGSACADEMY

Madhavnal Kamkandla:
**Web of Deception &
Rivals of Raghmal: A Biographical
Exposé**

First Edition @ 2026

1,000 Copies

Vaisakh Sudi 1, 2083 Bk.

18 April 2026 CE.

ISBN: 978-1-8383547-1-8

A SRI GURU GRANTH SAHIB JI ACADEMY PUBLICATION

DEDICATION

*To the infinitesimal speck of
dust from the Satguru's path,
which carries the grace to
awaken the divine within the
mortal soul*

TABLE OF CONTENTS

MADHAVNAL KAMKANDLA: WEB OF DECEPTION

Introduction	7
Background	8
Storyline	11
Invocation of Alam's Madhavnal	25
Adulteration of Stanza Numbering	27
Jodh Kavi	31
Era	34
Length of Invocation	36
Hijri Year 991	37
Alam A Translator or Plagiarist?	43
Sheikh - Alam's Wife	48
Sheikh's Poetry	49
Alam & Akbar's Court	53
Akbar's Connection to Sikh Texts	54
Alam's Era	55
Alam & Tehkan	58
Alam's Original Manuscript	62
Incoherence of Alam's Madhavnal	63
Flaws in Denigrators' Theory	65

Darbari Kavi Piara Singh Padam	77
Peculiar Storyline	78
Krishna Avtar & Alam	85
Ragmala & Kamkandla: Comparative Study	89
Ragmala & Kamkandla: Flaws in storyline	92
Tenses in Ragmala	94
Gender Noun in Ragmala	97
Errors in Alam's Ragmala	101
Recap	109

RIVALS OF RAGMALA: A BIOGRAPHICAL EXPOSÉ

Introduction	113
Timeline	114
Kahn Singh Nabha's Views	119
Shamsher Singh Ashok	135
Bhasaur & SPGC	140
GB Singh	147
The Inception	148
Sri Gur Pertap Suraj Granth	150
The Real Motive	152
Teja Singh	156
Teja Singh and the Government	159
Current Landscape	162
Situation in Malaysia	175
Sobha's Fate	193
Anatomy of Erasure	196
The Nexus	201
Common Questions	202
Key Points	208
Index	210

INTRODUCTION

1. This book serves as a sequel to the seminar “The Kartarpuri Bir: An Insight.”
2. It undertakes an analytical review of two core aspects regarding the Ragmala:
3. Madhavnal Kamkandla
4. Rivals of Ragmala
5. We shall delve deep into the composition of Madhavnal Kamkandla, which is frequently misquoted as the source of Ragmala.
6. Given the complexity of the issue, we will demonstrate why the Ragmala is indeed Gurbani through various angles, concisely.
7. Madhavnal Kamkandla is an ancient Sanskrit tale that has been translated into various Indic and non-Indic languages and not a composition exclusively attributed to Alam.
8. We address the confusion regarding whether the Ragmala within Sri Guru Granth Sahib Ji originates from the poet Alam’s version by utilizing contemporary sources, manuscript studies, content analysis, and an examination of Alam’s personal life and Gurbani.
9. The changing narrative of the anti-Ragmala lobby will also be discussed in detail.
10. Finally, common misconceptions are addressed concisely to provide readers with a thorough understanding and to prevent further misinformation.

BACKGROUND

- Alam was a Hindu Brahmin by birth but due to his marriage with a Muslim lady, Sheikh; he converted to Islam
- Both the husband, Alam and wife, Sheikh were poets of Braj Bhasha
- It is alleged that Alam had composed, Madhavnal Kamkandla an epic of 2 lovers during Akbar's reign. However, it will be proven to be wrong. Further, even if he did translate it later, it was plagiarised from multiple sources.
- The above is important to establish as:
 - To prove that Alam was not the inventor of Madhavnal and was just a translator; and
 - The composition was completed years later compared to the Sri Guru Granth Sahib Ji (close to a century later) from which he had copied as-it-is.
- The above is necessary as:
 - Establishing Alam as a translator will help us ascertain that he had just used primary available texts to create his own; and
 - Year of composition is necessary as Alam had plagiarised the Ragmala into his Madhavnal and if proven to be of a later date, it would mean that instead of Alam being the 'author', the narrative becomes of a 'plagiariser' which he too agrees in the prologue of his Madhavnal.

- Multiple scenarios are going to be covered in which all possibilities will be studied. This includes:
 - Had Alam been during Akbar's era, the invocation and placement of Raghmal does not fit within the narrative.
 - If Alam's Raghmal had been the most correct version, why are there so many variations and which is the correct one?
 - If the Raghmal found its place within the epic of Madhaval, why is it that only Alam had written it? Why isn't there Raghmal in Madhaval Kamkandla by other poets?
 - The presence of past and present tenses in Raghmal are studied alongside other contemporary text to come to the conclusion that it is perfectly normal.
 - Praises of Muhammad within Alam's text is a subject of further study as the Hindi version does not contain these praises and it can point towards later inclusion. Further, if the praises are genuine, this is an indicator of the era in which Alam had written the Madhaval which points towards Aurangzeb rather than Akbar.
 - The year of composition is during Akbar's Era but the same year is found within the Sanskrit version which suggests that Alam had just copied the year like he did with the rest of Madhaval in the late/early 17th / 18th century

- Dr Balbir Singh's Ragmala da Sval has been of great importance during the writing of this text.
- The Alam's Madhavnal Kamkandla can be broken down into three (3) parts:
 - Based on the Sanskrit text by Jodh
 - Expanded narrative by Alam (e.g. Charitropakhyan)
 - Texts incorporated as-it-is (e.g. Ragmala)
- In order to understand this complex topic, we shall go into the most common points raised by the detractors of Ragmala and give a point based response debunking the myths
- Alam's version of Madhavnal Kamkandla is a conglomerate of different texts whereby he had utilised specialised words, narrative never used prior into his own text.
- Before dwelling into the details, it is necessary for the readers to know the storyline of Madhavnal Kamkandla and that too from the original Sanskrit version before dwelling into the Alam's version which is said to be a copy.

STORYLINE

- Govinda Chandra, King of Pushpavati had 700 queens and the chief was Rudra. In that city, lived a handsome young Brahmin called Madhavnal.
- He was adept in playing the lute and used to play it every morning on his journey from home to the Shiva temple. The singing attracted the hearts of women that some behaved erratically. Disturbed, the men of Pushpavati presented an ultimatum to King Govinda, either Madhav stays or it's them.
- King decided to follow the call of the majority and summoned Madhav. Upon arriving, King demanded Madhav to demonstrate his talent in the court. Madhav had no choice but to follow the command.



*A group of women in a trance before Madhav,
Bilaspur circa 1690*

- The King including the courtiers were left wonderstruck at Madhav's singing. King then proceeded to another test wherein he places sesamum seeds below some women and asked Madhav to perform, as he concluded, all the women had the sesamum attached to their skirts (this test varies between different versions and will be discussed in detail later).



*Madhav enralls the court of King Govinda Chandra with his music
Mandi or Guler circa 1845*

- King Govinda was convinced that the complaint was correct and he exiles Madhav. Madhav now roams foreign lands and reaches another kingdom, Kamavati where King Kamsen ruled. There lived a beautiful courtesan named Kamkandla.

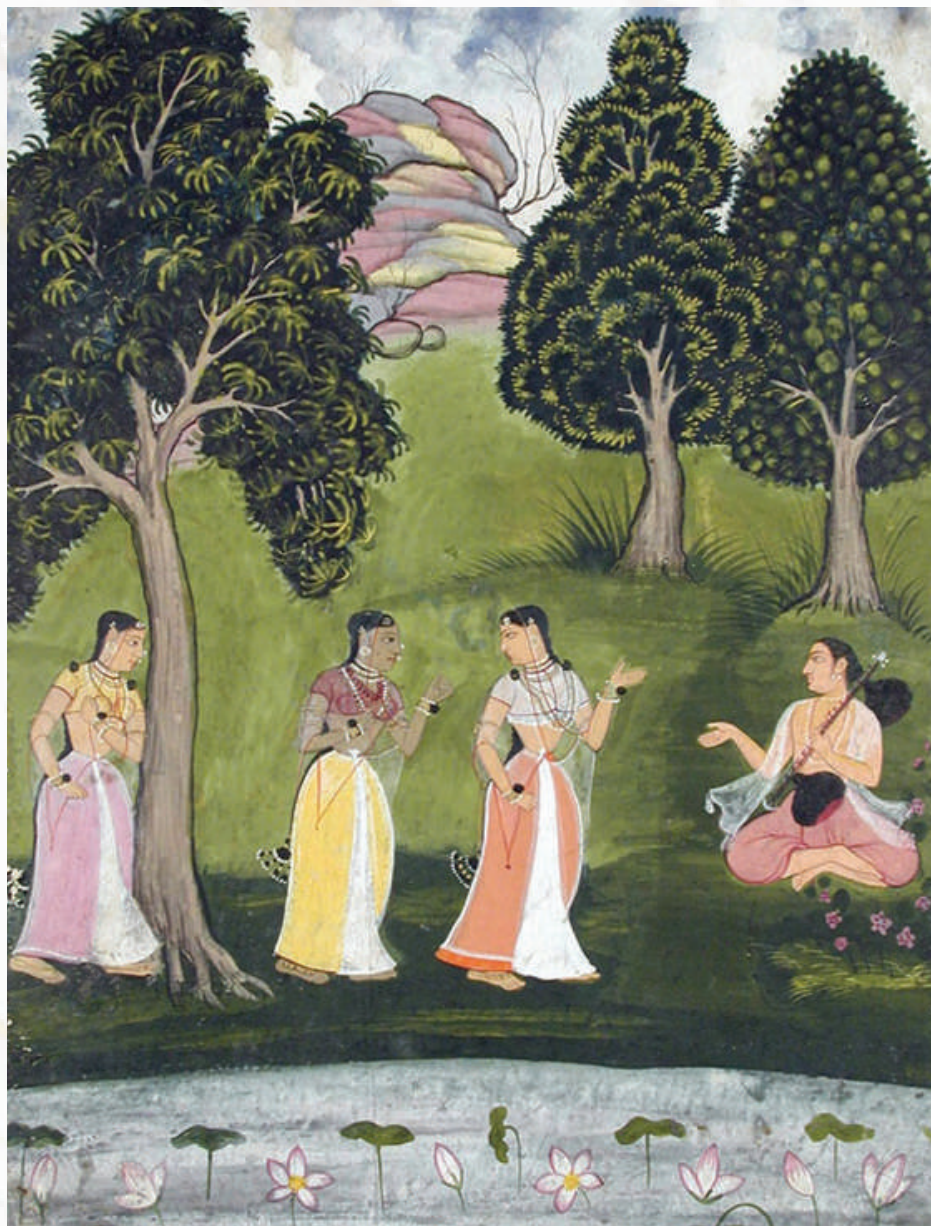
- At the time Madhav happened to arrive at the gate, Kamkandla was dancing before the King. Madhav hears the beat of Mridang drum and tells the gatekeeper to pass a message to the king that, “all the people in the assembly are fools.”



*Swooning at the sight of Kamkandla
Choka, Mewar circa 1785*

- The king was astonished and asked the gatekeeper for the reason. Madhav replies that among the twelve musician present, the one playing the mridang, lacks a thumb which is resulting in a missed beat.
- It so happened to be true and the King was impressed at the skilled Madhav. King presented a bejeweled necklace, golden crown, ring and two earrings of immense value.
- Madhav was asked to sit by the King's side. Kamkandla too, was impressed at Madhav's merit and considered a great fortune to have the honour to dance before someone who knows the art through and through.

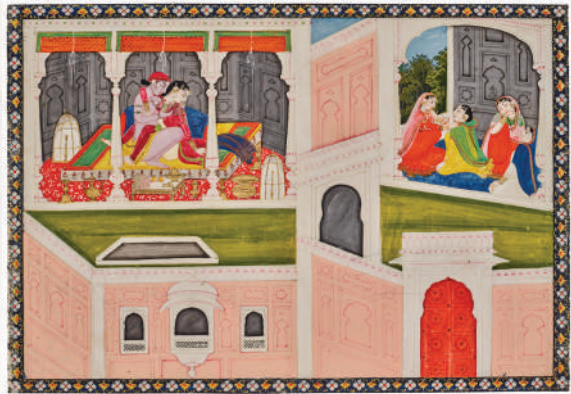
- Kamkandla performs a very special dance in which she places a bowl full of water over her head, juggled tiny balls in her hand and hid pearls in her mouth (*it is here Alam writes that Kamkandla sung the Ragmala where in actual fact it was a special display of dance and nowhere does the Ragmala comes within this translated text*). Whilst dancing, a large black bee was about to sting her on her breast when she shook it off with a deep breath in which her bosom trembled without missing a beat of the rhythm.
- This superb maneuver was noticed by Madhav but not by the other courteers. Madhav was impressed to such a degree that he gifted those five (5) gifts presented to him by the King not long ago to Kamkandla.
- Kamkandla was touched by this act of Madhav and recognized him as a fine connoisseur of art.
- King Kamsen was taken over by jealousy with the gifting by Madhav and Kamkandla's response that he asked in a strong tone, "Why have you given the gifts I had given you?"
- Madhav replies, "Because of her performance. Even beasts like deer give their lives to the hunter who plays the deer-call since they live in forests with no belonging. The only belonging is their life, which they give to the hunter in return of the melodious music."



*Madhav and Kamkandla meet in the forest
Bilaspur circa 1610
San Diego Museum of Art, USA*

- King was enraged and he asked Madhav to be banished away from his kingdom as he could not be killed owing to his Brahmin lineage.
- Whilst on his way out of the Kingdom, Kamkandla joins him and requests him to come to her house. Madhav initially declines as it was inappropriate for a Brahmin to visit a courtesan's house but upon persuasion, Madhav agrees. It was at the house of the courtesan that both fell in love. They then play riddles for the entire night.

- The next day, Madhav decides to leave Kamkandla but she is struck with the grief of separation. Not able to bear it, faints and Madhavnal



*Madhav in Kamkandla's abode
Punjab Hills, Nalagarh circa 1830*

- Madhavnal spends some time exchanging thoughts on love and separation. Following his departure, Kamkandla abandons all embellishments and starts to live like an ascetic. Meanwhile, Madhav wanders village to village and is overcome by grief when he remembers Kamkandla.

- Slowly, Madhav reaches the kingdom of Vikramaditya where he meets a Brahmin who had been dispatched by Vikramaditya. The brahmin was holding a letter with a conundrum for King Kamsen. Madhav solves the conundrum of unfinished line and travels to the capital city of Ujjain. Vikramaditya was a fair king whose citizens were all happy. There, Madhav is fed in a Brahmin's house and he writes a letter to Kamkandla informing her of his arrival to a new country.
- Kamkandla replies that she is passing her days in his remembrance, this saddened Madhav even further and he spends few days at the Mahakal temple. One day, he writes on the temple walls that "rare are those who treat other's sorrow as their own."
- Vikramaditya who happened to come the next morning reads those lines written in chalk on the walls and upon reading king thinks to himself that he should find this person who is very sad in his kingdom.



*Madhav in a tent before King Vikramaditya
Bilaspur circa 1690*

- The same night, Madhav wrote again stating that Ram is no longer around. Only he knew the pain of separation from a lover. King read it again the following day and now decides to stop eating till the writer of the line is found. Nationwide announcements are made.



*Madhav enraptured at the sight of Kamkandla
Delhi circa 1740
Royal Collection Trust UK*

- Goga Vilasini, a harlot finds Madhav and he is presented before the King. Upon asking the reason for his pains, Vikramaditya advises Madhav that he should be vary with the courtesans as their love is of no value and they have multiple partners. Madhav argues by giving multiple examples. When the king offers other courtesans, Madhav again declines and proves his faithfulness to Kamkandla. Finally, Vikramaditya agrees to help Madhav bring Kamkandla.
- He quickly summons his generals and together with his entire army sets forth for Kamavati. When he was 10 miles away from the capital, Vikramaditya decided to test Kamkandla's affection for Madhav to see if the love is two-sided or single-sided. He goes to Kamkandla's house and requests for a show. Kamkandla seeing the attire, knew the man must be a royal so she accorded to his wishes but when Vikramaditya demanded for a bodily relationship, she declined saying that her heart and body belongs to a Brahmin by the name of Madhav.



- Vikramaditya before leaving decides to perform another test. He tells Kamkandla in an assuring voice that Madhav had just recently passed away in Ujjain. Hearing this, Kamkandla fainted and very soon stopped breathing. She dies.
- Vikramaditya returns to his camp and tells Madhav the truth. On listening, Madhav too falls to the ground and dies.
- Seeing what he had done, Vikramaditya cursed himself and decides to take his own life with a sword. As he was going to behead himself, a Vetala appears and asks the king for a boon. Vikramaditya asks for both Madhav and Kamkandla to be resurrected.



*Kamkandla faints upon hearing King Vikramaditya's words
Bilaspur circa 1700*

- The Vetala brings nectar from the heavens and gives it to the king. The king first pours the nectar into Madhav's mouth bringing him to life and then goes to Kamkandla in the guise of a physician and resurrects her.
- Vikramaditya then consults his generals on the next course of action and it is decided to resolve this predicament with negotiation. Vikramaditya surrounds the city with his forces and dispatches a wise envoy by the name of Shripati.



Madhav faints upon hearing the news from King Vikramaditya Kangra circa 1800

- Shripati explains to King Kamsen about his purpose and his proposal for Kamkandla to be handed over to Vikramaditya.
- Kamsen takes the words of the envoy as an insult and rejects the proposal. Shripati again reconciles by saying that Vikramaditya only seeks the welfare of his citizens and he has no personal grudge or benefit in attacking Kamavati.
- Kamsen persistently rejects giving Kamkandla away and says if he seeks war, be it.
- The battle raged for a full day and Vikramaditya was victorious.
- Kamsen's army was annihilated or routed. Seeing his defeat, Kamsen brings Kamkandla to Vikramaditya and pleads for pardon. Kamkandla is handed to Madhavnal and Vikramaditya made peace with Kamsen.
- Vikramaditya then returns back to Ujjain with both Madhavnal and Kamkandla where Madhavnal was given various duties.
- In return for his work, he was rewarded 1,000 gold coins a day alongside being granted 500 villages. Both Madhavnal and Kamkandla enjoyed all the happiness the world had to offer and they sang praises of Vikramaditya.



*Kamkandla rubs sandal paste into the shoulder of Madhav who is depicted as a wandering musician while attendants hold a fan and whisk
circa 1800*

Royal Collection Trust UK

- One day, Madhav decides to visit his ancestral city of Pushpavati. Vikramaditya sends a large army alongside Madhav and Kamkandla and as they entered the city, King Govinda Chandra was terrified as his army was no match the army brought by Madhav.
- He sends his priest, Shankara Das to negotiate and to avoid any war.
- To the surprise of all, when Shankara Das came before Madhav, Madhav fell on Shakara's feet as he was his father.
- There, a big celebration was held and Madhav was reunited with his family.
- Madhav and Kamkandla had 4 sons and they lived happily ever after.

The above is the storyline as translated from Sanskrit by A.N.D Haksar and now let us look into Alam's version of the Madhavnal Kamkandla



A Naika depicted on the walls of Rajgarh Fort, Rajasthan

INVOCATION OF ALAM'S MADHAVNAL

- One of the key arguments linking Alam's Madhavnal with the Ragmala highlights that the same composition contains verses in praise of Muhammad — a detail often emphasized to provoke a sense of outrage or perceived blasphemy among listeners*. It is rather an insult to Islam to have prohibited materials under the invocation of its leaders.
- There are 4 stanzas where Muhammad and his 4 companion are praised within the Alam's Madhavnal (stanza 3-6)
- We shall go in depth to show that how some manuscripts of Alam's composition do not contain such verses and even so the predecessor Sanskrit version
- There are 3 main points which can be brought up :
 - Stanza numbering is dubious
 - Jodh Kavi's Madhavnal does not contain these verses
 - If the stanzas are indeed present, it reflects Aurangzeb's era rather than Akbar's

*” ਹਜ਼ਰਤ ਮੁਹੰਮਦ ਸਾਹਿਬ ਤੇ ਆਲਮ ਦੇ ਆਪਣੇ ਉਸਤਾਦ ਸੈਦ ਮੁਹੰਮਦ ਕਦਰੀ ਦੇ ਬੇਸ਼ੁਮਾਰ ਜਸ ਇਸ ਕਿਤਾਬ ਦੁਆਰਾ ਗਾਏ ਪੜਾ ਨਹੀਂ ਸਿਖ ਕਿਹੜੇ ਰਸਾਤਲ ਨੂੰ ਜਾਂਦੇ ਅਰਥਾਤ ਆਪਣੇ ਪਵਿਤ੍ਰ ਧਰਮ ਤੋਂ ਪਤਿਤ ਹੁੰਦੇ” ਤੇਜਾ ਸਿੰਘ ਭਸੌੜ

“By singing the praises of Prophet Muhammad and Alam's teacher, Syed Muhammad Kadri, I do not know which pits of hell are the Sikhs falling into i.e. are becoming apostates from their holy faith.” Teja Singh Bhasaur

- **Stanza Numbering:** First, these 4 stanzas are found in the Bhasaur version with duplicate numbering i.e. the numbering repeats back at 3 after stanza 6 where it should be no. 7.
- **Jodh Kavi:** These stanzas in praise of Muhammad along with Ragma are not present in the original composition by Jodh, which Alam had copied.
- **Era:** Akbar's Era was liberal unlike conservative Islamic rule during Aurangzeb's time.

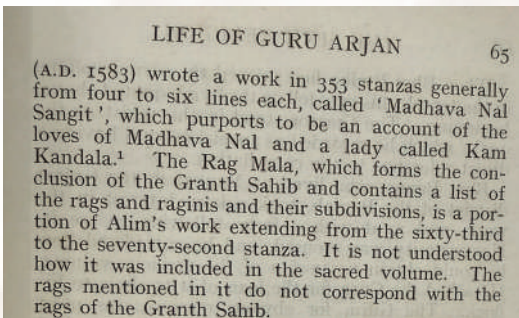


Ramayan was translated into Persian under the patronage of Emperor Akbar. Abu al-Fazl states in Ain i-Akbari that three persons -Naqib Khan, Bada'uni and Sultan Thanisari -were involved in the translation of the Ramayan with the help of a Hindu, Debi Missar. Kitabkhanas were opened in Fatehpur Sikri. Work was actively done to translate and illustrate sacred Hindu texts. By the time of Akbar's death, his library numbered 24,000 volumes with a total value of 6,463,731 rupees.(ref: The Inspection and Valuation of Manuscripts in the Imperial Mughal Library by John Seyller)

ADULTERATION OF STANZA NUMBERING

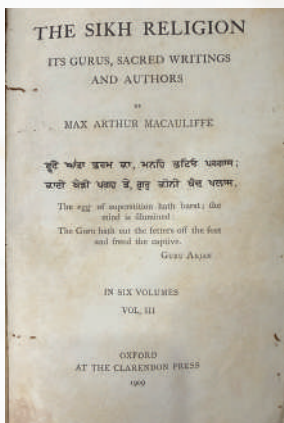
- Continuing from above, the stanzas 3 to 6 where the praises of Muhammad are written continue with number 3 again , meaning the stanzas in praise are not included in the total count.
- The Devnagri manuscript version of the Madhavnal Kamkandla as examined by Dr Balbir Singh shows that there was **NO** praise of Muhammad included.
- The sequence of the Devnagri version of Alam's Madhavnal Kamkandla (invocation) was:
 - Stanza 1 : Praise of Almighty
 - Stanza 2 : Prayer
 - Stanza 3 : Mention of Akbar
 - Stanza 4 : Praise
 - Stanza 5 : Scene of Akbar's Rule
 - Stanza 6 : Bikram Bhoj
 - Stanza 7 : Date
- Surprisingly, in the Alam's Madhavnal published by Shamsheer Singh Ashok, the numbering skips every other metered prose. This is very unusual. (this book contains the praises of Muhammad just like Bhasaur)

- *Why this gross error?*
- *Why is the stanza number being repeated for the praise of Muhammad?*
- *What is the relation between this and Ragmala?*
- *What compelled Bhasaur to have repeated numbering at the invocation?*
- The compulsion was due to the fact that back in 1909 CE, Max Author Macauliffe within his, Sikh Religion had stated the stanza number where the Ragmala appears at stanza 63 to 72.
- So when Bhasaur were coming out with their Ragmala Nirnai in 1917 CE (8 years later), they had no choice but to maintain the numbering of Ragmala's position as to avoid doubts. So to instil the angle of blesphamy, the additional 4 stanzas that had appeared in Bhasaur's version had to be duplicated (numbering) so not to alter the overall stanza numbering especially the position of Ragmala at 63-72.



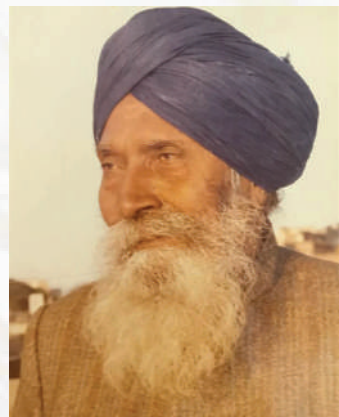
Left: Macauliffe's Sikh Religion (Vol.3) where he mentions of the location of Ragmala within Alam's Madhavnal. The mention of stanza number, later proved troublesome to other detractors as they made ways to conform the new theories.

- Coming to 1981 CE, Shamsher Singh Ashok within his, Ragmala Nirnai maintained the praises Muhammad in the invocation but does not repeat the numbering like Bhasaur (see, Ragmala Daman, pg 5) but decides to skip the numbering on every other metered verse.
- What Ashok did resulted in a totally different count. Ragmala now appeared on Stanza 34 to 38 within his version.
- However, if we are to multiply the number at where Ragmala appears, the number would be 68. Which even then results in Ragmala not appearing on stanzas that were similar with Macauliffe suggesting an add-up stanzas was done.
- This could only mean that Macauliffe was given Alam's Madhavnal that did not have these praises which is why Bhasaur had to duplicate the stanza numbering and Ashok had to skip the numbering of every other stanza.



Macauliffe's The Sikh Religion, 1909

*Collection of
Paramjit Singh
SGGS Academy*



Shamsher Singh Ashok

ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥
ਸ੍ਰਸਤਿ ਸ੍ਰੀ ਗਣੇਸਾਯਨਮ: ॥

ਅਬ ਮਾਧਵ ਨਲ ਕਾਮ ਕੰਦਲਾ

ਚੋਪਈ
ਪ੍ਰਥਮੇ ਪਾਰਬ੍ਰਹਮ ਕਉ ਪਰਨੈ। ਪੁਨ ਕਛੁ ਜਗਤ ਰੀਤਿ ਰਸੁ ਬਰਨੈ।
ਪਾਰਬ੍ਰਹਮ ਪਰਿਪੂਰਨ ਸੁਆਮੀ। ਘਟਿ ਘਟਿ ਰਹੈ ਸੁ ਅੰਤਰਜਾਮੀ।
ਘਟਿ ਘਟਿ ਰਹੈ ਲਖੈ ਨਹਿ ਕੋਈ। ਜਲ ਬਲ ਰਹੈ ਸਰਬ ਸੈ ਸੋਈ।
ਜਾ ਕੀ ਆਦਿ ਅੰਤਿ ਨਹਿ ਜਾਨੀ। ਪੰਡਿਤ ਕਥਾ ਗਿਆਨ ਸੋ ਮਾਨੀ।
ਗਿਆਨੀ ਹੋਇ ਸੁ ਗੁਰਮੁਖਿ ਧਿਆਵੈ। ਖੋਜੀ ਹੋਇ ਸੁ ਖੋਜਤਿ ਪਾਵੈ।

ਦੋਹਰਾ
ਮਨ ਬਚ ਕ੍ਰਮ ਸੇਵਤ ਚਲਤ, ਜਾਗਤਿ ਚਿਤਵਤ ਨਿਤ।
ਸੰਗਿ ਲਾਗੇ ਡੋਲਤ ਫਿਰਤ, ਸੋ ਕਰਤਾ ਧਰ ਚਿਤ ॥੧॥

ਚੋਪਈ
ਹੁਤੇ ਨਗਰ ਪੁਰਮ ਪੁਰ ਚੀਨਾ। ਤਾ ਸੈ ਪੁਰਖ ਮਹਿਮਦ ਕੀਨਾ।
ਤਾ ਕੀ ਪ੍ਰੀਤ ਲਗੀ ਸੰਸਾਰੁ। ਚੰਦ ਸੂਰ ਦੋ ਕੀਨ ਅਉਤਾਰੁ।
ਧਰਮ ਰੂਪ ਉਪਜਿਓ ਹੈ ਆਪੁ। ਅਪਨੇ ਜਨਮਿ ਨ ਕੀਨਾ ਪਾਪੁ।
ਉਮ ਕੋ ਨਾਮ ਲੇਤ ਜੋ ਰਹਈ। ਤਾ ਤੇ ਜਗ ਰੰਗ ਨਹੀ ਰਹਈ।
ਚਾਰ ਮੀਤ ਬੈਠੇ ਇਕ ਸਾਥਾ। ਬੋਲਹਿ ਬਚਨ ਜੋਰ ਕੈ ਗਾਥਾ।

ਸੋਰਠਾ
ਅਬੁ ਬਕਰ ਉਮਰ ਉਸਮਾਨ ਐ ਚੋਬੇ ਅਲੀ ਸੁਜਾਨ।
ਗੁਨੀ ਕਥੈ ਕਹਿ ਗਿਆਨ, ਜੋਰ ਕਥਾ ਮੁਖਿ ਬਾਚਈ ॥੨॥

(੪੫)

Notice how the stanza numbering skips every other numbered para in Ashok's version

ਦੋਹਰਾ—
ਲਲਿਤ ਬਿਲਾਵਲ ਗਾਵਹੀ ਅਪਨੀ ਅਪਨੀ ਭਾਂਤਿ।
ਆਨ ਪੁਤ੍ਰ ਭੈਰਉ ਕੇ ਗਾਇਨ ਗਾਵਹਿ ਪ੍ਰਾਤਿ ॥ ੬੪ ॥

ਚੋਪਈ—
ਦੁਤੀਆ ਮਾਲਿ ਕਉਸਕ ਅਲਾਪਹਿ। ਸੰਗ ਰਾਗਨੀ ਪਾਂਚੇ ਬਾਪਹਿ।
ਗੋਡਕਰੀ ਅਰ ਦੇਵ ਕੰਧਾਰੀ। ਗੰਧਾਰੀ ਸੀ ਦੁਤੀ ਉਚਾਰੀ।
ਧਨਾਸਰੀ ਏ ਪਾਂਚੇ ਗਾਈ। ਮਾਲਕੋਸ ਰਾਗ ਸੰਗ ਲਾਈ।
ਮਾਰੂ ਮਸਤ ਅੰਗਮੇਵਾਰਾ। ਪ੍ਰਬਲ ਚੰਦ ਕਉਸਕ ਉਡਾਰਾ।
ਕੋ ਬਟ ਅਉ ਭਉਰਾ ਨਦ ਗਾਏ। ਮਾਲਕੋਸ ਰਾਗ ਸੰਗੁ ਲਾਏ ॥੬੫॥

ਸੋਰਠਾ—
ਪੁਨ ਆਯੋ ਹਿੰਡੋਲ ਪਾਂਚ ਨਾਰ ਸੰਗ ਅਸਟ ਮੁਤ।
ਉਨੈ ਸੁ ਤਾਨ ਕਲੋਲ ਗਾਵਹਿ ਤਾਲਿ ਮਿਲਾਇਕੈ ॥੬੬॥

Bhasaur's version of Madhavnal Kamkandla where every metered verse is numbered

JODH KAVI

- According to Dr Balbir Singh, Jodh Kavi was a poet during the times of Akbar. He is ascribed to having written the Sanskrit Madhavnal Kam Kandla Charitr in 1583CE (991 Hijri), the exact stanzas shared in the following page
- A.N.D. Haksar is a highly respected translator of Sanskrit classics. He is a highly acclaimed for translating Sanskrit texts. His book: Madhav & Kama: A Love Story from Ancient India covers the story of Madhavnal Kamkandla where he acknowledges Jodh Kavi and does the translation of this Sanskrit classic into English where there is no Ragmala
- In 1943, M.R. Majmudar has published Madhavanala-Kamkandala Prabandha wherein he had translated the Gujrati version of Madhavnal wherein he had placed the text of Sanskrit version without any commentary at the appendix. He was not a scholar of Sanskrit, a fact that even he agrees. According to him, Alam was the original writer in 1583 but this stands flawed as Majmudar was no scholar of Sanskrit and neither did he go through the Sanskrit manuscripts of Madhavnal. Thus, there was no commentary on the Sanskrit text within his book. Further, he ascribes the appendixes Sanskrit text to Ananda though the name is nowhere to be found.

(A.D. 1583) wrote a work in 353 stanzas generally from four to six lines each, called 'Madhava Nal Sangit', which purports to be an account of the loves of Madhava Nal and a lady called Kam Kandala.¹ The Rag Mala, which forms the conclusion of the Granth Sahib and contains a list of the rags and raginis and their subdivisions, is a portion of Alim's work extending from the sixty-third to the seventy-second stanza. It is not understood how it was included in the sacred volume. The rags mentioned in it do not correspond with the rags of the Granth Sahib.

Excerpt from the 1909CE, Sikh Religion (Vol.3, pg.65) where Macauliffe writes the stanza at which Ragmala appears in Alam's Madhavnal

- He was a scholar of Gujrati and has very well done the work on the Gujrati versions of Madhavnal but not Sanskrit.
- As previously noted, Jodh's Madhavnal lacks the Islamic invocations found in other versions.
- However, despite the linguistic shift from Jodh's Sanskrit to Alam's Braj, a line-by-line collation reveals a striking structural alignment.
- While versions of Alam's text published by Ashok and Macauliffe exhibit a staggering discrepancy of five stanzas, the correlation between the Bhasaur/Ashok Gurmukhi edition and Jodh's Sanskrit original is nearly identical—maintaining a marginal variance of only two positions.
- The following comparison underlines these linguistic parallels:

STANZA*	KAVI ALAM	KAVI JODH
1	ਪ੍ਰਥਮੈ ਪਾਰਬ੍ਰਹਮ ਕਉ ਪਰਨੇ। ਪੁਨ ਕਛੁ ਜਗਤ ਰੀਤਿ ਰਸੁ ਬਰਨੇ।	ਪ੍ਰਣਮਯ ਤਤਪਰੰ ਬ੍ਰਹਮ ਚਤੁਰਾਨਨ ਤ: ਪਰਮ੍। ਸਰ੍ਵਸਜ੍ਯੁਤ ਜਗਨ੍ਨਾਥੰ ਭੂਤਾਦਿਨਾਂ ਪ੍ਰਵਰ੍ ਤਕਮਮ੍॥੧॥.. ਰਸਬੰਧਾ ਜਗਦ ਰੀਤਿੰ ਕਥਯਾਮਿ ਯਥਾ ਮਤਿ ॥੩॥
2	ਜਾ ਕੀ ਆਦਿ ਅੰਤਿ ਨਹਿ ਜਾਨੀ।	ਆਦਯੰਤਾ ਭਯਾਂ ਵਿਹੀਨਨ੍ਤ ਧਾਰਯਦ੍ ਚਰਾਚਰਮ੍।
3	ਜਗਪਤਿ ਰਾਜ ਕੋਟ ਜੁਗ ਕੀਚੈ।... ਸਪਤ ਦੀਪ ਮਹਿ ਜਾ ਕੀ ਆਨਾ।	ਸਮਾਸ੍ਰਿਤਯ ਜਗਤਪਤਿ ਮਹਾਰਾਜ ਮਹਾਬਲਮ੍ ॥ ਮਹਾ ਤੇਜੋ ਯੁਤੰ ਨਾਥਮੇਕ ਛਤ੍ਰ ਧਰ ਪਰਮ੍ ॥੪॥
5	ਨ੍ਰਿਪ ਰਾਜਾ ਟੋਡਰ ਮਲ ਛੱਤ੍ਰੀ।	ਟੋਡਰਾਮਲਯ ਸ ਸੇਵਯ ਯਕਸ੍ ਕਿਨ੍ਨਰ ਸੇਵਕਮ੍ ॥੬॥
6	ਸੰਮਤੁ ਨਉ ਸੈ ਇਕਾਨਵਾ ਆਹੀ।	ਦ੍ਰਿ ਨਵ ਚਵ੍ਦ੍ਰ ਮਿਤੇ ਬਕੇ ਯਾਵਨੇ ਭਾਖਯਤੇ ਕਥਾ ॥੭॥

* There is a variation of just ± 2 between Alam's Bhakha and Jodh's Sanskrit version (Mahavanala-Kamkandala-Charitra by Dr Balbir Singh, 1953)

ERA

- Now let us assume that Alam was during the times of Akbar and compare the circumstances in which he had written the alleged praises of Muhammad
- In order to better understand the social-politico situation in Akbar and Aurangzeb's era, let us review the following policies
- Do note, Alam, a Brahmin by birth is said to have converted to Islam due to his love for a Muslim lady while still continuing to express his devotion for Krishna in his work.

AKBAR'S REIGN

- Cow slaughter was banned
- Abolished Jizya (tax to non-Muslims)
- Promoted sun worship
- Revered Fire (on 25th year of his rule, he even prostrated to the fire)
- Included Hindus within his Durbar (previously only Muslims were Durbari)
- Listened to Katha of Hindu deities with interest and translated them
- Creating his own faith, Din e Ilahi

AURANGZEB'S REIGN

- Slaughter of cow permitted
- Re-imposed Jizya
- Implemented Shariah
- Demolition of Non-Muslim places of worship
- Prohibited Hindu rituals
- Forced conversions to Islam
- Giving perks to those who convert

- Even if assuming Alam in fact did write the praise as seen in the Bhasaur and Ashok's published works they are only pointing the era of composition towards Alam being from Aurangzeb's era and not Akbar
- This is considering that the above verses were indeed written by Alam because as mentioned above, the stanza numbering do not jive and the stanzas are not present in other version like the Hindi manuscript of Alam which is surprising that only Bhasaur managed to find a text with such anomaly.
- We can find numerous poets who had translated Sanskrit texts during Akbar's reign and none have ever written the invocation that has been written in the same style as Alam's Madhaval
- The poets include, Faizi who translated Damyanti, Haji Ibrahim translated Atharvan Ved. Please be reminded that these poets were Muslims
- Similarly, many Sanskrit text were translated to born Muslim poets and none actually wrote the praises like has been done by Alam. Some of the texts were, Raj Tarangni, Mahabharat, Ramayan, Leelavati, Tajak, Harvans, etc.
- With that many points, it only leads to 2 possibilities:
 - The praises of Muhammad are textual corruption
 - Alam did write the praise in Aurangzeb's oppressive environment (while secretly having faith in Krishna)

LENGTH OF INVOCATION

- The length of the invocation utilised by the poets during Akbar's reign was short and written in a different tone as compared to Alam's.
- For an example, Tansen was also a Muslim convert during Akbar's reign and he wrote the following invocation in one of his musical book:

ਤਖਤ ਬੈਠੋ ਮਹਾਂ ਲੀ ਈਸ਼੍ਵਰ ਹੋਇ ਅਵਤਾਰ।
ਦੇਸ਼ ਕੇ ਸੇਵਾ ਕਰਤ ਹੈਂ ਬਖਸ਼ਤ ਕੰਚਨ ਥਾਰ।
ਜੋਈ ਆਵਤ ਸੋਈ ਫਲ ਪਾਵਤ ਮਨ ਇਛਾ ਪੂਰਨ ਆਧਾਰ।
ਤਾਨਸੈਨ ਕਹੇ ਸ਼ਾਹ ਜਲਾਲਦੀਨ ਅਕਬਰ ਗੁਨੀ।
ਜਨਨ ਕੇ ਕਾਜ ਕਰਨ ਕੋ ਕਿਯੋ ਅਵਤਾਰ।

- One can appreciate, the concise manner in which the invocation has been written where Almighty and Akbar both have been praised. Further, no elaboration has been done on Muhammad, his 4 friends, the Ghaus and Kutas which can only be done during Aurangzeb's reign
- Secondly, why have elaborate invocation to Muhammad when the contents go against Shariah? Relationship with a prostitute, Romantic novels that arouse sexual desires; & Singing/Dancing are prohibited in Islam under Surah al-Isra and Surah Luqman. It is an insult to Islam to have it included.

HIJRI YEAR 991

- Upon the conclusion of the invocation, Alam writes a date in Islamic year which has been misconstrued as Alam's year of writing. The main contention used by the detractors is the date, 991 Hijri present within Alam's copy of Madhavnal:

ਸੰਮਤੁ ਨਉ ਸੈ ਇਕਾਨਵਾ ਆਹੀ ।

The year was Sammat 991

Madhavnal Kamkandla by Kavi Alam

- This is in fact the date of the earlier text Alam was referring to written by Kavi Jodh where even Alam testifies:

ਭਾਸ਼ਾ ਬਾਂਧ ਚੌਪਈ ਜੋਰੀ ।

I have translated it into Bhasha into verse format

Madhavnal Kamkandla by Kavi Alam

- Let us look at the original text written by Kavi Jodh in Sanskrit (transliterated into Gurmukhi):

ਦਿ੍ ਨਵ ਚਵ੍ਦ੍ਰ ਮਿਤੇ ਬਕੇ ਯਾਵਨੇ ਭਾਖੜਤੇ ਕਥਾ ॥੭॥

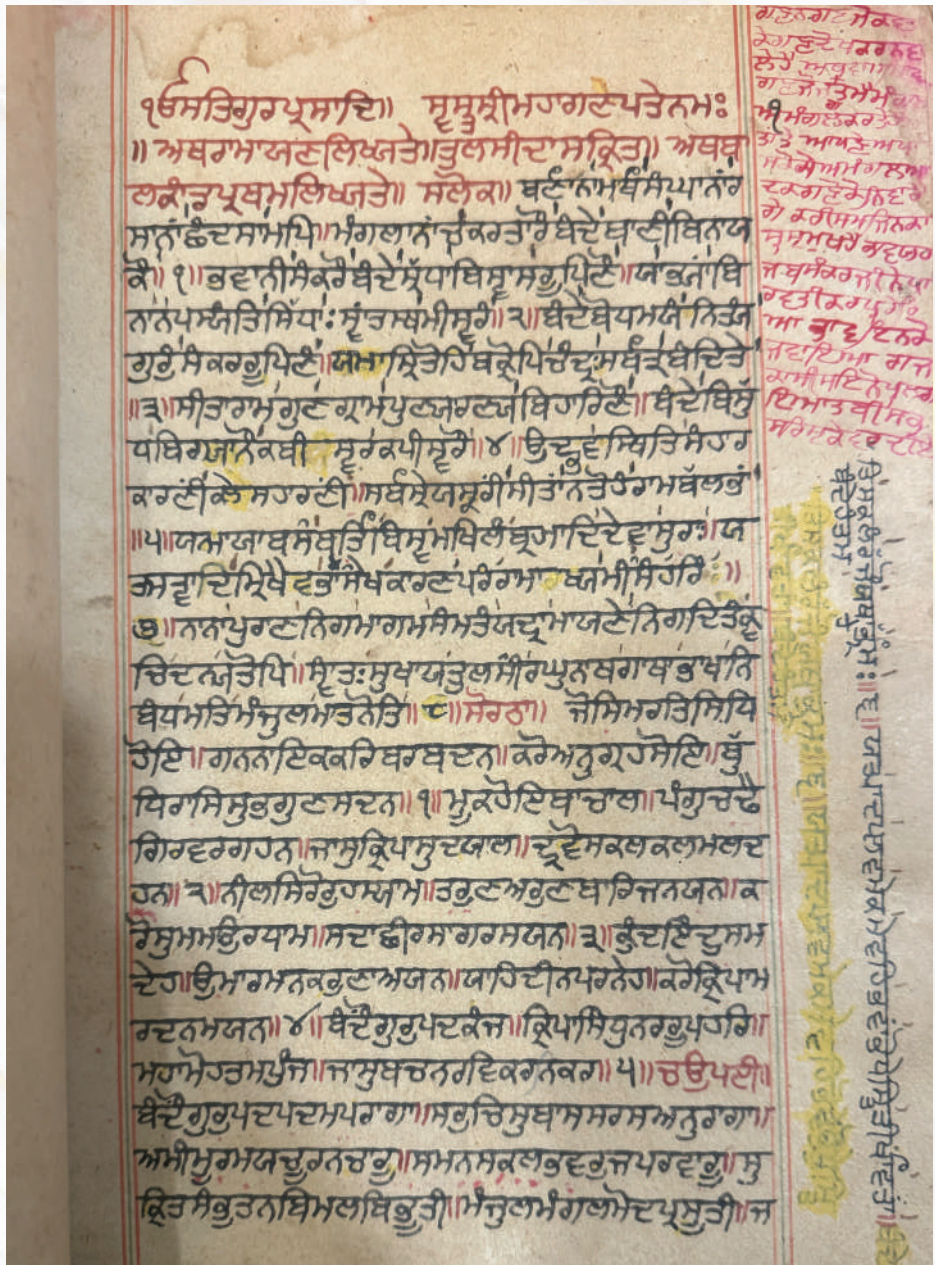
Two nines (99) and a one (991) Hijri, I am writing this
Katha of Madhavnal

Madhavnal Kamkandla Katha by Kavi Jodh

- It is crystal clear from the above para by Jodh, that Alam had just copied the original date alongside praises of Akbar which we will dissect in detail, later.
- Copying the original date into newly translated or transcreated texts is not abnormal.
- Alam had translated/transcreated the Sanskrit Madhavnal into Braj Madhavnal but had maintained its original date.
- Let us look at a close contemporary example. Tulsi Das had written Ramayan in Nagri text in 1634Bk. (1574 CE). Many years later, it was brought into Gurmukhi text in 1777 CE by an unknown author whilst keeping its original date (image appended in pages to follow)
- The said text is:

ਸੰਬਤ ਸੋਰਹਿ ਸਯ ਇਕਤੀਸਾ । ਕਰੋਂ ਕਥਾ ਹਰਿ ਪਦ ਧਰਿ ਸੀਸਾ ।
ਨਉਮੀ ਭੋਮਬਾਰ ਮਧੁਮਾਸਾ । ਅਵਧਪੁਰੀ ਇਹ ਚਰਿਤ ਪ੍ਰਕਾਸਾ ।

The year was Sammat 1631 (1574CE). I am writing this Katha by first placing my forehead on Har's feet. It was the 9th Chet, Tuesday. This story has been manifested in Avadhpuri (Ayodhya)



First folio of the 1777CE Tulsi's Ramayan
Collection of Paramjit Singh SGGS Academy

ਵਤਰਾ॥ ਗਮਾਯਣ ਸਤਕੋਟਿਅਪਾਰਾ॥ ਕਲਪਭ੍ਰੇਦਹਰਿਚਰਿ ੧੦
 ਤਸੁਹਾਏ॥ ਭਾਂਤਿਅਨੇਕਮੁਨੀਸਨਗਾਏ॥ ਕਰਿਯਨਸੈਸਯੁਆ
 ਸਿਉਰਆਨੀ॥ ਸੁਨਿਯਕਥਾਸਾਦਰਗਤਿਮਾਨੀ॥ ੮੩॥ ਵੇਹਾ
 ॥ ਗਮਅਨੰਤਅਨੰਤਗੁਣ॥ ਅਮਿਤਕਥਾਬਿਸਤਰਾ॥ ਸੁਨਿ
 ਆਚਰਜਨਮਾਨਿਹਰਿ॥ ਜਿਨ੍ਹਕੇਬਿਮਲਾਬਿਚਾਰਾ॥ ੮੪॥
 ਚਉਪਈ॥ ਇਹਿਬਿਪਿਸਥਸੈਸਯਕਰਿਦੁਗੀ॥ ਸਿਰਧਰਗੁਰੁ
 ਪਦਪੰਕਜਪੁਗੀ॥ ਪੁਨਿਸਬਹੀਬਿਨਵੈਕਰਜੋਗੀ॥ ਕਰੰਕਥਾ
 ਜਿਹਿਲਾਗਿਨਖੇਗੀ॥ ਸਾਦਰਸਿੰਵਹਿਨਾਇਅਥਾਥਾ॥ ਬ
 ਰਨੈਬਿਸਦਰਾਮਗੁਨਗਾਥਾ॥ ਸਿਬਤਸੋਹਹਿਸਯਇਕਤੀਸਾ
 ॥ ਕਰੰਕਥਾਹਰਿਪਦਧਰਿਸੀਸਾ॥ ਨਉਮੀਭੈਮਬਰਮਧੁਮਾਸ
 ॥ ਅਵਧਪੁਗੀਇਹਚਰਿਤਪ੍ਰਕਾਸਾ॥ ਜਿਹਿਦਿਨਰਾਮਸੁਵਨੁ
 ਤਿਗਾਵਹਿ॥ ਤੀਰਥਸਕਲਤਹਾਂਚਲਿਆਵਹਿ॥ ਅਸੁਰਨਗਥਾ
 ਗਨਰਮੁਨਿਦੇਵਾ॥ ਆਇਕਹਰਿਯੁਨਾਇਕਸੇਵਾ॥ ਜਨਮਮਹੇ
 ਤਸਵਰਚਹਿਸੁਜਨਾ॥ ਕਹਹਿਗਮਕਲਿਕੀਰਤਿਗਾਨਾ॥ ੮੫॥
 ਵੇਹਾ॥ ਮੱਜਹਿਸੱਜਨਬ੍ਰਿਦਬਹੁਪਾਵਨਸਰਜੁਤੀਗਾ॥ ਜਪਹਿ
 ਰਾਮਧਰਿਯਜਾਨਉਰਸੁੰਦਰਾਯਾਮਸਗੀਰ॥ ੮੬॥ ਚਉਪਈ॥ ਦ
 ਰਸਪਰਸਮੱਜਨਅਰੁਪਾਨ॥ ਹਰੇਪਾਪਕਹਿਬੇਦਪੁਰਾਨ॥ ਨਦੀ
 ਪੁਨੀਤਅਮਿਤਮਹਿਮਾਅਤਿ॥ ਕਹਿਨਸਕੈਸਾਰਦਾਬਿਮਲਮ
 ਤਿ॥ ਰਾਮਧਾਮਦਾਪੁਗੀਸੁਹਾਵਨਿ॥ ਲੋਕਸਮਸੂਬਿਦਤਿਅਤਿ
 ਪਾਵਨਿ॥ ਚਾਰਿਖਨਜਗਜੀਵਅਪਾਰਾ॥ ਅਵਧਿਤਜੇਤੁਨਹਿ
 ਸੈਸਾਗਾ॥ ਸਬਬਿਪਿਪੁਗੀਮਨੋਹਰਜਾਨੀ॥ ਸਕਲਸਿੰਧਿਪ੍ਰਦਮੰ
 ਗਲਖਾਨੀ॥ ਬਿਮਲਕਥਾਕਰਕੀਨੁਅਰੰਭਾ॥ ਸੁਨਤਨਸਾਹਿਕਾ
 ਮਮਦਦੰਭਾ॥ ਰਾਮਚਰਿਤਮਾਨਸਇਹਿਨਾਮਾ॥ ਸੁਨਤਸੁਵਨ
 ਪਾਵਹਿਬਿਸਮਾ॥ ਮਨਕਰਿਬਿਖਯਅਨਲਬਨਜਰਈ॥ ਹੋਇ
 ਸੁਖੀਜੇਇਹਿਸਰਪਰਈ॥ ਰਾਮਚਰਿਤਮਾਨਸਮੁਨਿਭਾਵਨ॥
 ਬਿਰਯੋਸੈਭੁਸੁਹਾਵਨਪਾਵਨ॥ ਤਿਥਿਧਿਦੇਖਦੁਖਦਾਰਿਦ

੧੦

੧੬੩੯

ਵਤਰਾ

ਨਮ

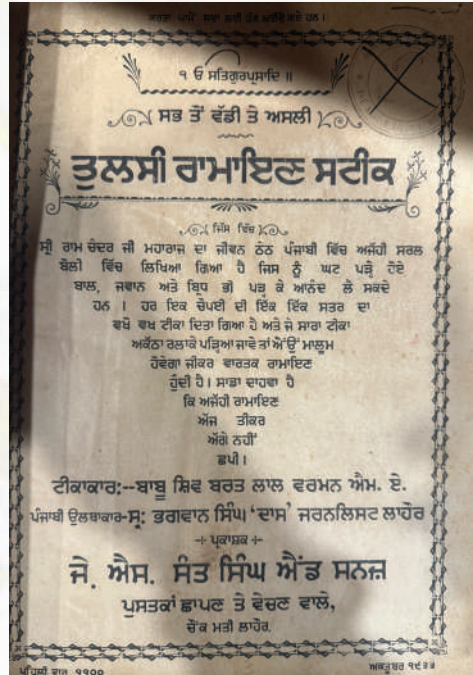
ਸਿਰ

Underlined (turquoise) portion showing the original date and place by Tulsi is being re-written in the translated version (see line 9)

- Later on, Bhagwan Singh 'Das', a journalist from Lahore had the Tulsi Ramayan translated into Punjabi language in October 1933CE which had commentary by Babu Shiv Bart Lal Varman in an exegesis format.
- Lastly, Rattan Singh Jaggi performed a similar attempt in 1989CE.
- The three (3) maintained the original date within their rejuvenated text.
- Interestingly, it was not only the date that was copied but the place of composition as well.
- Above is only one such example where the original date has been maintained by the translator which is what has been done by Alam.

Cover page of the 1933CE Punjabi commentary of Tulsi Ramayan

Collection of Paramjit Singh SGGS Academy



(੩) ਜਿਸਨੇ ਇਹ ਕਥਾ ਨਾ ਸੁਣੀ ਹੋਵੇ ਉਹ ਸੁਣ ਕੇ ਹਰਾਨ ਨਾਂ ਹੋਵੇ।

(੪) ਜੇਹੜੇ ਗਿਆਨੀ ਇਸ ਅਨੋਖੀ ਕਥਾ ਨੂੰ ਸੁਣਨਗੇ ਉਹ ਇਸਨੂੰ ਜ਼ਰੂਰੀ ਸਮਝ ਕੇ ਹਰਾਨ ਨਾ ਹੋਣਗੇ ਕਿਉਂਕਿ।

(੫) ਦੁਨੀਆਂ ਵਿਚ ਰਾਮ ਚੰਦਰ ਜੀ ਦੀ ਕਥਾ ਦੀ ਹਦ ਨਹੀਂ ਹੈ। ਉਹਨਾਂ ਨੂੰ ਆਪਣੇ ਦਿਲ ਵਿਚ ਅਜੇਹਾ ਹੀ ਵਿਸ਼ਵਾਸ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ।

(੬) ਰਾਮ ਚੰਦਰ ਜੀ ਦੇ ਅਵਤਾਰ ਵਖੋ ਵਖ ਤਰਾਂ ਦੇ ਹੋਏ ਹਨ ਅਤੇ ਰਾਮਾਇਣ ਭੀ ਸੋ ਕਰੋੜ ਅਤੇ ਬੇਹਦ ਹੈ।

(੭) ਕਲਪ ਦੇ ਭੇਦ ਤੋਂ ਰਾਮ ਦੇ ਸੁੰਦਰ ਚਰਿਤ੍ਰ ਨੂੰ ਮੁਨੀਸ਼ਵਰਾਂ ਨੇ ਵਖੋ ਵਖ ਢੰਗ ਨਾਲ ਗਾਵਿਆਂ ਹੈ।

(੮) ਚਿਤ ਵਿਚ ਇਸ ਤਰਾਂ ਦਾ ਵਿਚਾਰ ਕਰਕੇ ਸ਼ਕ ਅਤੇ ਸੁਭਾ ਨਹੀਂ ਕਰਨਾ ਚਾਹੀਦਾ ਅਤੇ ਕਥਾ ਨੂੰ ਰਾਹ ਤੇ ਇਜ਼ਤ ਨਾਲ ਸੁਣਨਾ ਚਾਹੀਦਾ ਹੈ।

(੩੨) ਦੋਹਿਰਾ:-ਰਾਮ ਅਨੰਤ ਹਨ ਅਤੇ ਉਹਨਾਂ ਦੇ ਗੁਣ ਭੀ ਅਨੰਤ ਹਨ ਅਤੇ ਕਥਾ ਦਾ ਕੋਈ ਮੇਚ ਬਨਾ ਨਹੀਂ ਹੈ ਇਸ ਲਈ ਜਿਨ੍ਹਾਂ ਨੂੰ ਨਿਰਮਲ ਗਿਆਨ ਹੈ ਉਹ ਸੁਣਕੇ ਹਰਾਨ ਨਾਂ ਹੋਣਗੇ।

(ਚੌਪਈ)

੧. ਯਹਿ ਵਿਧਿ ਸਬ ਸੰਸਯ ਕਰਿਦੂਰੀ। ਸ਼ਿਰ ਧਰਿ ਗੁਰੁਪਦ ਪੰਕਜ ਧੂਰੀ

੨. ਪੁਨਿ ਸਬਹੀ ਵਿਨਵੋਂ ਕਰਜੋਰੀ। ਕਰਤ ਕਥਾ ਜੇਹਿ ਲਾਗੁ ਨ ਖੋਰੀ।

੩. ਸਾਦਰ ਸ਼ਿਵਹਿ ਨਾਇ ਅਬ ਮਾਥਾ। ਵਰਣੋਂ ਵਿਸਦ ਰਾਮਗੁਣ ਗਾਥਾ

੪. ਸੰਬਤ ਸੋਰਹ ਸੈ ਇਕਤੀਸਾ। ਕਰੋਂ ਕਥਾ ਹਰਿਪਦ ਧਰਿ ਸੀਸਾ।

੫. ਨਵਮੀ ਭੋਮਵਾਰ ਮਧੁ ਮਾਸਾ। ਅਵਧਪੁਰੀ ਯਹ ਚਰਿਤ ਪ੍ਰਕਾਸਾ।

੬. ਜੇਹਿਦਿਨਰਾਮਜਨਮਸ੍ਰੁਤਿ ਗਾਵਹਿ। ਤੀਰਥ ਸਕਲ ਤਹਾਂ ਚਲਿਆਵਹਿ

੭. ਅਸੁਰ ਨਾਗ ਖਗ ਨਰੋ ਮੁਨਿ ਦੇਵਾ। ਆਯ ਕਰਹਿ ਰਘੁਨਾਯਕ ਸੇਵਾ।

੮. ਜਨਮ ਮਹੋਤਸਵ ਰਚਹਿ ਸੁਜਾਨਾ। ਕਰਹਿ ਰਾਮ ਕਲਕੀਰਤਿ ਗਾਨਾ।

੩੩. ਦੋਹਿਰਾ:-ਮੱਜਹਿ ਸੱਜਨ ਵਿੰਦ ਬਹੁ, ਪਾਵਨ ਸਰਯੂ ਨੀਰ।

ਜਪਹਿ ਰਾਮ ਧਰਿ ਧ੍ਯਾਨ ਉਰ, ਸੁੰਦਰ ਸ਼੍ਯਾਮ ਸ਼ਰੀਰ ॥

(੧) ਇਸ ਤਰਾਂ ਸ਼ਕ ਆਦਿ ਦੂਰ ਕਰਕੇ ਅਤੇ ਗੁਰੂ ਦੇ ਚਰਣ ਕੰਵਲਾਂ ਦੀ ਧੂੜੀ ਨੂੰ ਸਿਰ ਤੇ ਰਖ ਕੇ।

(੨) ਫੇਰ ਹਥ ਜੋੜਕੇ ਸਭ ਅਗੇ ਬੇਨਤੀ ਕਰਦਾ ਹਾਂ ਤਾਂ ਕਿ ਕਥਾ ਦੇ ਬਿਆਨ ਕਰਨ ਵਿੱਚ ਕੋਈ ਨੁਕਸ ਨਾਂ ਰਹਿ ਜਾਏ।

(੩) ਹੁਣ ਸ਼ਿਵ ਭਗਵਾਨ ਨੂੰ ਨਿਮਤਾ ਸਹਿਤ ਸੀਸ ਨਿਵਾ ਕੇ ਰਾਮ ਚੰਦਰ ਜੀ ਦੇ ਗੁਣਾਂ

The particular section (underlined in turquoise) where the original date and place by Tulsi is being re-written in the translated version (see line 4 bold)

ALAM

A TRANSLATOR OR PLAGIARIST?

- Alam within his Madhaval clearly writes that only some portions belong to him whilst the others have been stolen:

ਕਛੁ ਅਪਨੀ ਕਛੁ ਪਰ ਕੀ ਚੋਰੀ । ਜਥਾ ਸਕਤਿ ਯਹ ਹੈ ਮਤ ਮੋਰੀ ।

Some is my work and some is plagiarised from others. This is my (limited) intellect.

- Now, we shall explore how this line has been changed by the denigrators of Ragmala. Giani Sher Singh (the work which was later published under Teja Singh Bhasaur) re-writes the word as :

ਕਛੁ ਅਪਨੀ ਕਛੁ ਪਰਕ੍ਰਿਤ ਚੋਰੀ ।

- Sher Singh further elaborates and says that there has been a mistake by the scribe. The real word is 'supposed' to be:

ਕਛੁ ਅਪਨੀ ਕਛੁ ਪ੍ਰਾਕ੍ਰਿਤ ਚੋਰੀ ।

- Sher Singh had tried to change the word which meant, 'work of others' into 'local language'

- Moving further, Teja Singh Bhasaur did another ammendment to the line :

ਕਛੁ ਅਪਨੀ ਕਛੁ ਪ੍ਰਾਕ੍ਰਿਤ ਜੋਰੇ ।

- Now the line had both ‘other’s work’ (Par Ki) and ‘stolen’ (Chori) removed.
- Shamsheer Singh Ashok follows Bhasaur’s footsteps and writes it as:

ਕਛੁ ਆਪਨ ਕਛੁ ਪਰ ਕ੍ਰਿਤ ਜੋਰੇ ।

- From the above it is clear how a single line has been slowly through the passage of time, altered to fit into a particular narrative
- This is not the only narrative that has changed according to time, we shall also explore in the following pages on how the narrative on the authorship of Ragmala too had changed.
- Knowing that no one will actually study the manuscripts and the public will have no choice but to believing their claims

- However, if one is to look at the available manuscript copies, we find the following:

ਕਛੁ ਅਪਨੀ ਕਛੁ ਪਰ ਕੀ ਚੋਰੀ ।

(Punjabi University Lahore, acc no. 496)

ਕਝੁ ਅਪਨ ਕਝੁ ਪਰ ਕੀ ਚੋਰੀ ।

(Punjabi University Lahore, acc no. 669)

ਕਛੁ ਆਪਨ ਕਛੁ ਪਰਕ੍ਰਿਤ ਚੋਰੇ ।

(Punjabi University Lahore, acc no. 1925)

- This is a very important point which has been conveniently changed by the denigrators because this line proves that the Ragmala present within this composition is a direct copy of the Sri Guru Granth Sahib Ji's Ragmala alongside storyline and some stanzas from Charitropakhyan of Sri Guru Gobind Singh Ji as mentioned by the writer as, 'Stolen'.
- A single line is capable of rubbing their claim which is why so much of effort throughout the years was done to change it

Extant Manuscripts

ਕਛੁ ਅਪਨੀ ਕਛੁ ਪਰ ਕੀ ਚੋਰੀ।
ਜਥਾ ਸਕਤਿ ਯਹ ਹੈ ਮਤ ਮੋਰੀ।

Shamsher Singh Ashok

ਕਛੁ ਆਪਨ ਕਛੁ ਪਰ ਕ੍ਰਿਤ ਜੋਰੈ। ਜਥਾ ਸਕਤ ਕਰ ਅਛਰ ਜੋਰੈ।

Bhasaur

(ੲ) ਆਲਮ ਕਵੀ ਆਪਣੀ ਚੌਪਈ
ਨੰ: ੭ ਵਿਚ ਸੰਮਤ ਇਹ ਲਿਖਦਾ ਹੈ।
ਸੰਮਤ ਨਉਮੈ ਇਕਾਨਵਾ ਆਹੀ
ਕਰਉ ਕਥਾ ਅਬ ਬੋਲਉ ਤਾਹੀ
ਕਹੋ ਬਾਤ ਸੁਨਹੋ ਸਭ ਲੋਗਾ
ਕਰੋ ਕਥਾ ਸਿੰਗਾਰ ਬਿਉਕਾ
ਕਛੁ ਆਪਨ ਕਛੁ ਪਰਕ੍ਰਿਤ ਜੋਰੈ
ਜਥਾ ਸਕਤ ਕੇ ਅੱਛਰ ਜੋਰੈ
ਰਸਕ ਸਿੰਗਾਰ ਬਿਹ ਕੀਰੀਤਾ
ਮਾਧਵ ਨਲ ਕਾਮ ਕੰਦਲਾ ਪੀਤਾ
ਕਥਾ ਸਹਸ ਕ੍ਰਿਤ ਏਨ ਕਛੁ ਚੋਰੀ
ਭਾਖਾ ਬਾਂਧ ਚੌਪਈ ਜੋਰੀ

(ਨੋਟ) - (੧) ਆਲੀ ਪੋਥੀ ਸ੍ਰੀ ਗੁਰੂ ਸਿੰਘ ਸਭਾ ਭਸੌਰ ਦੇ ਮੀਤ
ਸਹਾਇਕ ਤੋਂ ਮੰਗਵਾ ਕੇ ਦੇਖੋ।

- When Alam mentions he has adapted the Sanskrit poetry but does not mention Kavi Jodh, he just writes 'Sanskrit Katha' without going in much detail but he justifies it that he is translating it into Braj.
- However, when Ragmala is taken from the Sri Guru Granth Sahib Ji, he plagiarises the complete form without any translation or conversion from verse to prose, vice versa.
- One thing to note here is that for a poet to utilise the word, ਚੋਰੀ (stolen) in their poetry is strange. This is very harsh word and using it immediately drops the credibility of the author as it would make no sense for readers to read a book that has been made by plagiarising.
- Though Alam was in a way sincere but those that have used his work to prove that Ragmala was not bani, weren't.
- Alam's story line too is not independent and has been adapted from the Sanskrit and also Guru Gobind Singh Ji's Charitropakhyan (Charitr 91) particularly on the part of the test.

SHEIKH - ALAM'S WIFE

- What we find from Alam's composition is that he was not a staunch Muslim, he had only become Muslim, due to his love for a Muslim lady, Sheikh. (*There are verses in which he admires Krishna*)
- Sheikh, too, like Alam was not a fundamentalist which is seen from her compositions
- Those days, it was socially impossible for a Brahmin to marry a Muslim lady and convert her to Brahmnism. However, it was possible for a Brahmin to convert to Islam.
- Jyot Parshad Mishra writes that "Alam and Sheikh were greatly in love with each other. Their compositions reflects their deep thoughts and devotion for Krishna. Some say Alam converted, but to me, instead Sheikh had converted into a devotee of Krishna."
- So if indeed Alam had written the praises of Muhammad it would be due to political pressure which can only be during Aurangzeb's reign and not Akbar's.
- Bhasaur had purposely, highlighted the fact that Alam was a Muslim and he had praises of Muhammad written to tell the Sikhs of the 'blesphamy' one does when considering Ragmala as Gurbani.
- As seen above, if the lines are indeed Alam's, it describes the helplessness of Krishna's devotee due to social and political pressures of the time.

SHEIKH'S POETRY

- As Alam was from the times of Sri Guru Gobind Singh Ji, so should Sheikh.
- We can see this from Sheikh's compositions:
ਹਾਥੀ ਕੀ ਹੰਕਾਰ ਪਲ ਪਾਛੇ ਪਹੁੰਚਨ ਪਾਵੈ ਚੀਟੀ ਕੀ ਚਿੰਘਾਰ ਪਹਿਲੇ ਹੀ
ਪਹੁੰਚਤਿ ਹੈ
- Sri Guru Gobind Singh Ji writes within Akal Ustat:
ਹਾਥੀ ਕੀ ਪੁਕਾਰ ਪਲ ਪਾਛੇ ਪਹੁੰਚਤ ਤਾਂਹਿ ਚੀਟੀ ਕੀ ਚਿੰਘਾਰ ਪਹਿਲੇ ਹੀ
ਸੁਨੀਅਤ ਹੈ ॥
- From the above, it is crystal clear the prose, tone and grammar of Sheikh's poetry matches the one in Sri Guru Gobind Singh Ji's Akaal Ustat
- Which without doubt demonstrates that Sheikh would have had access to Dasam Bani whilst writing her own poetry
- Do keep in mind that in linguistic, Chingar means a spark of fire. It is in no way an ant's calling. It should have been called, "Pukaar" (i.e. calling). Sri Guru Gobind Singh Ji has used this word to describe an ant's calling maybe meek but just like a spark of fire, can lead to large effects.
- Such a choice of word for a specific verse in Sri Guru Gobind Singh Ji's independent work and some poet utilising it just shows it has been copied

- Now, to further reinforce the above, let us look at the nature of Sheikh's poetry and appreciate the anomaly of the above line with the rest of her composition.
- The stanza where the cry of an ant reaches earlier to the call of an elephant demonstrates humility, like how it is within the composition of Sri Guru Gobind Singh Ji as shown in an example below:

ਅਕਾਲ ਪੁਰਖ ਬਾਚ ਇਸ ਕੀਟ ਪ੍ਰਤਿ ॥

The words of Almighty to this ant (Sri Guru Gobind Singh Ji)

(Sri Dasam Granth Sahib Ji Ang 54)

- Furthermore, the analogy of an elephant and an ant is found throughout Dasam Bani unlike the rare instance in Sheikh's work:

ਹਸਤਿ ਕੀਟ ਕੇ ਬੀਚ ਸਮਾਨਾ ॥

(Sri Dasam Granth Sahib Ji Ang 11)

ਹਸਤਿ ਕੀਟ ਬਿਖੈ ਬਸੈ ਸਬ ਠਉਰ ਮੈ ਨਿਰਧਾਰ॥੧॥੧੮੧॥

(Sri Dasam Granth Sahib Ji Ang 28)

ਚੀਟੀ ਤੇ ਕੁੰਚਰ ਅਸਥੁਲਾ ॥

(Sri Dasam Granth Sahib Ji Ang 1380)

- This similar humility and repeated analogy is however not found in Sheikh's poetry and this is where the anomaly lies:

ਚਕਈ ਬਿਛੁਰੀ ਮਿਲੀ, ਤੂ ਨ ਮਿਲੀ ਮੋਹਨ ਸੋਂ ;
ਸ਼ੇਖ ਕਹੈ ਐਤੋ ਮਾਨ ਕੀਨੈਂ ਕਿਉਂ ਅਠਾਨ ਰੀ ।

Even the Ruddy Shelduck reunites with its lover at dawn, but you have not! Sheikh says, why are you so arrogant? Shun it.

ਅਥਏ ਨਛੱਤ੍ਰੁ ਸਸਿ, ਅਥਈ ਨ ਰੀਸ ਤੇਰੀ ;
ਤੂ ਨ ਬਈ ਮੁਦਿਤ ਉਦਿਤ ਭਯੋ ਭਾਨ ਰੀ ।

Even the stars and moon has faded from the sky but your antics have not. The sun has risen but you are not happy.

ਤੂ ਨ ਖੋਲਯੋ ਮੁਖ ਖਿਲੀ ਪੰਕਜ ਕੀ ਕਲੀ ਭਲੀ ;
ਤੂ ਨ ਚਲੀ, ਚਲੀ ਨਿਸਿ, ਭਯੋ ਹੈ ਬਿਹਾਨ ਰੀ ।

The lotus have blossomed beautifully but you on the other hand have not opened your mouth. The night has fallen and dawned but you have not forsaken your pride.

ਕੈਸੀ ਬੁਧਿ ਆਗਰੀ ਨ ਜਾਨੈਂ ਹਾਨ ਲਾਭ ਰੀ ;
ਭਯੋ ਦੀਪਕ ਮਲੀਨ ਨ ਮਲੀਨ ਤੇਰੋ ਮਾਨ ਰੀ ।

What sort of stubborn intellect do you possess that you do not see your own profit and loss. The light has been tainted but your pride has not.

- The tone of Sheikh's works is that of an authoritative heroine, unlike that of a submissive & humble servant like in Guru Ji's Gurbani.
- The above should make it clear that the line taken by Sheikh in her poetry was directly inspired by Sri Guru Gobind Singh Ji's Gurbani and she being Alam's wife, will push Alam into the late 17th century



Sri Guru Gobind Singh Ji scribing Gurbani in Paonta Sahib at the age of approximately 16 years

*First published in Sri Dasam Granth Sahib: Facts Beyond Doubt
by SGGS Academy*

ALAM & AKBAR'S COURT

- Ain-e-Akbari written by Abul Fazl provides a comprehensive, statistical record of Akbar's reign, describing the empire's administration, household, army, revenues, and the daily lives of people across various professions and traditions.
- To note, the following are the names of personalities mentioned:
 - 410 scholars, holy men, administrators, minister of the past
 - 142 scholars
 - 60 poets of Farsi/western language
 - 36 poets of Braj/local language
 - 87 Muslim holy men
- Separately, Akbar writes the names of the poet in his court and explicitly mentions Kavi Jodh among others like, Tansen, Surdas and Ramdas (Ref: Guru Gira Ragnala by Tehal Singh)
- There is **NO** mention of Kavi Alam anywhere within the text
- There is **NO** mention of Kavi Alam in any contemporary Sufi text collection

AKBAR'S CONNECTION TO SIKH TEXTS

- One may ask if there is actually a connection between Akbar and Sikh texts. There is -
 - Akbar having the audience of Sri Guru Amar Das Ji at Goindwal and praying for his victory
 - Some of the names mentioned in the Dhunna were related to Akbar either directly or indirectly like those found within Var Majh, Ramkali Ki Var, and Sarang Ki Var
- Charitropakhyan Charitr has mentioned Akbar in the following Charitr: 207, 222 & 389
- Hikayats also find mention of Akbar

Alongside the above few examples, Sri Guru Gobind Singh Ji has included the same story of Madhavnal Kamkandla within their Charitropakhyan (Charitr 91) but there is no Ragmala like the other version. However, a portion within the Sanskrit version which was not elaborated was the test deployed by King Govinda Chandra, was completed by Guru Ji. The storyline too was very unique and never deployed elsewhere.

ALAM'S ERA

- From the above, it is crystal clear with various evidences found internally and externally that Alam did not exist in Akbar's reign
- So when do we find the mention of Alam?
- Within the Shiv Singh Saroj, the era is written to be of Muazzam Shah (pg 18). Later in the same book (pg 348), the date is written as Sammat 1712 (1655CE)
- This fact is further reinforced with the similar passages utilised by Alam from Sri Dasam Granth Sahib and also the story-line (for Madhav's test)
- Alam's wife using similar parable to Dasam Bani
- Hindi Shabad Sagar by Nagri Pracharni Sabha Banaras is a massive dictionary of Hindi language which had 48 volumes and took 20 years for completion mentions Alam's poetry on page 172 (*prastavna*) that it was from circa **1740-1760Bk. (1683-1703CE)**
- There is no manuscript of Alam's Madhavna Kamkandla from the 16th century in any script whatsoever.
- Further, Kavi Sainapat (a court poet of Guru Gobind Singh Ji) mentions Alam within his Sri Gur Sobha which shall be dealt in detail below

- Sri Guru Gobind Singh Ji leaves for Paonta Sahib on 17 Vaisakh 1742 Bk. (Guru Kian Sakhian - 39) where the Krishna Avtar was completed on Savan Sudi 7, 1745Bk and Alam had asked a question on Krishna Avtar* (Guru Kian Sakhian by Bhai Gurdas II) which proves that Alam was around during those years.
- Shiv Singh Saroj has written that Alam served under Bahadur Shah. If we look at the history, we come across an event from the Siege of Golconda where Aurangzeb had imprisoned Bahadur Shah on suspicion of a rebellion in 1744 Bk. (ref: Later Mughals by Irvine Vol 1)
- It is a no-brainer that Alam would have no other place to run to other than Anandpur Sahib like it has been done by many other scholars and poets
- So, with the imprisonment of Bahadur Shah in 1744 Bk., he reaches Paonta Sahib the same year and was present when Guru Ji had completed the Krishna Avtar.
- Alam writes:

.....ਆਲਮ ਤਮਾਮ ਜਾਮ ਆਠੋਂ ਗੁਨ ਗਾਈਏ ।
ਪ੍ਰਬਲ ਪ੍ਰਤਾਪੀ ਪਾਤਿਸਾਹ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਭੋਜ ਕੀ ਸੀ ਮੌਜ ਤੇਰੇ ਰੋਜ਼
ਰੋਜ਼ ਪਾਈਏ ।

Alam sings the praises 24 hours a day. Powerful, eminent, Emperor, Guru Gobind Singh Ji is such that the famous Bhoj King sings his praises daily.

*The quote is as follows: ਖੜਕ ਸਿੰਘ ਕਾ ਜੁੱਧ ਜੋ ਦਸਮ ਮੇਂ ਕੀਆ ਬਖਾਨ। ਸਾਸਤ੍ਰ ਮੇਂ ਤ ਨਾ ਸੁਨਾ ਤਾਂਕੇ ਕਰੋ ਬਖਾਨ। (Guru Kian Sakhian: Bhai Gurdas II page 321)

- Sri Jyot Parshad has written a book, Satri Kav Kamoudi (ਸਤ੍ਰੀ ਕਵਿ ਕਮੌਦੀ) wherein there is a remark on a composition of Alam named, Alam Kel (ਆਲਮ ਕੇਲਿ). At the conclusion of the said text, the following parable is found :

ਇਤਿ ਸ੍ਰੀ ਆਲਮ ਕ੍ਰਿਤ ਕਵਿਤ੍ਵ ਆਲਮ ਕੇਲਿ ਸਮਾਪਤਮ। ਸੰਵਤ ੧੭੫੩
ਸਮਯੇ ਬਦੀ ਅਸ਼ਟਮੀ ਵਾਰ ਸੁਕਰ।

Thus, ends Alam's composed poetry, Alam Kel. Dated 1753Bk. Vadi 8, Friday.

- With the above dated composition attributed to Alam, we can be certain that his era was during Sri Guru Gobind Singh Ji's time
- The above, coupled with the fact on the similarities of not just Alam's composition but also his wife, Sheikh from Sri Dasam Granth Sahib, proves that Alam was in-fact from the times of Sri Guru Gobind Singh Ji
- Another thing worth mentioning is that the invocation to Muhammad found within the published Alam's Madhavnal and the Ragmala is not found within his Devnagri manuscript of the same.
- Do note there are also some scholars who have written that there are 2 different Alam to fit the narrative as the existence of Alam during Guru Gobind Singh Ji cannot be denied. So the same Alam has been duplicated into the times of Guru Arjan Dev Ji but this is flawed as evident through the attributed texts to the poets (Piara Singh Padam could not attribute any writings to the earlier Alam other than the Madhavnal)

ALAM & TEHKAN

- It is a known fact that Guru Gobind Singh Ji had a Durbar of Kavis numbering to at least 52 and it is fair to say that the poets would have exchanged ideas, styles and inspirations from one another
- For a comparison, we shall compare 2 works, one by Alam, Madhavnal and the other by Tehkan, Asvamedh
- There are many similarities between the two texts though keeping in mind that Asvamedh was completed in 1726Bk. (1669CE) and Madhavnal post-1745Bk. (1688CE) but both having been present in Guru Ji's court at a point of time.
- This would point us to a direction that demonstrates that Alam would have taken inspiration from Tehkan's work.
- Tehkan writes:

ਕਛੁਕ ਉਕਤਿ ਬਲ ਬੁਧਿ ਕਛੁਕ ਪਰਕ੍ਰਿਤ ਹਰ ਲੀਨੀ ।
ਬੀਨ ਬੀਨ ਅੱਛਰ ਪ੍ਰਬੀਨ ਪੋਥੀ ਸੁਭ ਕੀਨੀ ।

- Alam (as mentioned above) writes with his Madhavnal:

ਕਛੁ ਆਪਨ ਕਛੁ ਪਰਕ੍ਰਿਤ ਚੋਰੇ ।
ਜਥਾ ਸਕਤ ਕਰ ਅਛਰ ਜੋਰੇ ।

- The similarity between the two goes without saying even without dwelling into the meanings (which are also similar with the most starking, Har Lini (looted) [Tehkan] and Chorey (stolen) [Alam].
- Furthermore, writing 'stolen' on one's own work could only mean that it was being presented to someone literate like Sri Guru Gobind Singh Ji and court of scholars to avoid any embarrassment (similar to the referencing we do today).
- Now let us compare another couplet from both the sources:

ਪ੍ਰਥਮੇ ਸੁਰ ਪਾਖਾ ਸੁਨਿ ਲੀਨੀ । ਦੋਹਾ ਸਰਸ ਚਉਪਈ ਕੀਨੀ ।

First I had listened to the Sanskrit version and then translated it into verse.

(Asvamedh Bhakha by Tehkan)

ਕਥਾ ਸਹਸਕ੍ਰਿਤ ਸੁਨ ਕਛੁ ਥੋਰੀ । ਭਾਖਾ ਬਾਂਧਿ ਚੌਪਈ ਜੋਰੀ ।

First I had listened to the Sanskrit version and then translated it into verse.

(Madhavnal by Alam)

- A question arises that if there were indeed intellectual theft in Guru Gobind Singh Ji's Darbar? Answer in short is yes. How and Where?
 - There was a person named Roshan Singh who was actually a scribe but he aspired to be a poet and once he copied a stanza from a different poet and changed it into his own but was caught by All-Knower Guru Ji (Ref: Gurbilas Patshahi 10, Koer Singh)
 - Another poet in Guru Ji's court, Sainapat has written that the intellectual theft is rampant

ਸੁਣੋ ਮਹਾਂ ਜਨ ਚੋਰੀ ਹੋਤਿ ਚਾਰ ਚਰਨ ਕੀ ਤਾਂਤੇ ਸੈਨਾਪਤਿ ਕਹੈ ਤਜਿ ਡਰਿ
ਲਾਜ ਕੋ।

ਲੀਜਿਯੋ ਬਚਾਇ ਜਯੋਂ ਚੁਰਾਵੈ ਨਾਹਿ ਕੋਈ ਸੋਧੀ ਬਿੱਤ ਕੀ ਸੀ ਥਾਤੀ ਮੈਂ
ਕਬਿੱਤਨ ਕੇ ਬਯਾਜ ਕੋ।

Listen oh great ones, theft is rampant and Sainapat says people have forgotten shame. I have started to hide my poetry in fear of theft just like one hides his wealth.

- Sainapat was that paranoid of theft that he did not compose any verse in Svaiya as his name would not have fitted in the numerical count and he always included his name in every Chhand.
- The motive for the theft was simple. It was Sri Guru Gobind Singh Ji's generous pay and gifts to the talented poets.

- From the above few examples of similarities of Alam's composition with Tehkan's Asvamedh shows that the two were in touch with one another and this is further collaborated of the presence of one Alam in Guru Ji's court poet.
- Secondly, through various examples it has been shown to the readers that theft was rampant during Guru Ji's era which explains the presence of the word, Chori in Alam's Madhavnal.
- Going further into the word Chori, Alam had clearly plagiarised the Sri Guru Granth Sahib Ji's Ragmala into his own composition and there can be two (2) possibilities:
 - Alam knowing he had stolen the Ragmala, admits it by stating that some portions have been stolen from others somewhere in late 17th century.
 - Secondly, he had only included the Ragmala into his Madhavnal Kamkandla after Guru Ji had disbanded the Kavi Darbar somewhere around 1756Bk. (1699CE). By this time, he would not have been humiliated like Roshan Singh as he was no longer in the sanctuary of the Guru and at the same time, would have had access to the Charitropakhyan (Charitr 91) completed in 1753Bk (1696 CE).
- The latter is of a high probability due to the fact that Alam had mentioned Chori, plagiarising from Ragmala and Charitropakhyan.

ALAM'S ORIGINAL MANUSCRIPT

- Surprisingly, there is **NO** original manuscript of Alam's Madhavnal Kam Kandla found anywhere
- Sant Tehal Singh writes that after checking various libraries in Delhi, Agra, Lucknow, Kanpur, Prayag, Kashi, Patna, Patiala, Nabha, Lahore and Amritsar, he failed to find the original manuscript
- The same could be said for basically everyone else, that none, till date, has claimed to have the original manuscript.
- In Patiala and Damdama Sahib, Tehal Singh came across some copies claimed to be attributed to Alam's Madhavnal but the language and quality of verse and poetry did not match compared to other writings attributed to Alam found in Lucknow
- Sant Tehal Singh is of the view that the Kavi Alam's Madhavnal is a concocted lie or even if it existed it can only be placed to Aurangzeb's era.
- The above is supported by Dr Balbir Singh who writes that the Alam's Madhavnal Kamkandla in Devnagri script did not contain the invocation to Muhammad*.

*The Devnagri version Dr Balbir Singh mentions is of extant hindi manuscripts (the primary source) whereas there have been other writers who had published books on Alam's Madhavnal like Dr Ram Kumari Misra & Dr Shiv Gopal Misra but they relied a large portion of their work to Shamsheer Singh Ashok who had utilised an adulterated version as shown above.

INCOHERANCE OF ALAM'S MADHAVNAL

- From the available Gurmukhi and Hindi versions of the Alam's Madhavnal, we come across gross errors in the Gurmukhi version which should not even be present.
- One such example at the introduction is as follows:
ਗ੍ਰਹਤ੍ਰਿਣ ਦੰਤ ਸਰਣਿ ਜੋਆਵਹਿ । ਦੁਆਰੈ ਭੀ ਰਜਾਨ ਨਹੀ ਪਾਵਹਿ ।
Those who bite the grass and comes to the sanctuary, they are not given refuge. Because, there is long queue at the doorstep of the king and it is not possible to enter.
- Transliteration of the Hindi version is as per following (which makes more sense):
ਗਹਿਤ੍ਰਿਣ ਦੰਤ ਸਰਣ ਜੋ ਆਵੈ । ਥਾਪੀਐ ਫੇਰ ਭੂਮ ਕੁਛ ਪਾਵੈ ।
Those who come to the sanctuary are treated accordingly. The refuge seekers are blessed with land they are reinstated as kings at a particular area.
- Presence of such errors could only mean that Alam's Madhavnal printed by Shamsheer/Bhasaur was not meant to be read in detail but just to highlight the presence of Ragmala. Such nonsensical line would have been caught by just simple reading.

- Here, we present another example Alam's Gurmukhi version:

ਇਕ ਛਿਨ ਰਾਜ ਬਿਧਾਤੇ ਕੀਨਾ । ਕਤਹੁ ਦੁਰਜਨ ਰਹਿਓ ਨ ਚੀਨਾ ।

[para is meaningless]

- The Devnagri version of Alam's Madhavnal reads:

ਏਕ ਛਤ੍ਰ ਰਾਜ ਵਿਧਾਤਾ ਚੀਨਾ । ਕਾਹੁ ਦੁਰਜਨ ਰਹਯੋ ਨ ਚੀਨਾ ।

The kingdom (of Hindustan) has come under one umbrella. There are no longer any partitions or evil men causing revolt

- These errors are shown here to demonstrate to the readers, that the book which was used to claim the Ragmala within SGGS is plagiarised, itself is flawed at multiple places.
- The amount of variation between Alam's text is also so great that no single manuscript is same with the other
- Further, such errors can only stem from someone not literate (who has copied from various sources and compiled it without giving a thought).
- Lastly, it is interesting, how Bhasaur and Shamsheer Singh Ashok decided to turn a blind eye.

FLAWS IN DENIGRATORS' THEORY

- It is often said by the denigrators that the Raghmala was added by someone mischevously
- If that was the case, why didn't the person decided to add 'Mahala' or 'Nanak' into the text to increase its authenticity? Like in the case of Meenas
- Secondly, if it was added later, how is it that it managed to be re-written on thousands of manuscripts, spread thousands of miles and also the Kartarpuri Bir ?
- Thirdly, why wasn't there a controversy on the Raghmala before the British rule?
- Fourthly, if someone was planting the Raghmala, the least that person should have known is that the SGGS starts from Sri Rag, why then it started from Bhairo. Interestingly, no two Raghmalas are the same (there will be variation in the order, Ragas, names of children/wives, etc.) so why wasn't the Raghmala edited before compiling into the SGGS?
- Fifthly, it was already known to the denigrators, the person who had added Raghmala into SGGS was Dhirmal. Don't tell us, Dhirmal did not know SGGS started from which Raag?
- Sixthly, why did Guru Sahiban gave their signatures onto the Saroops which contained Raghmala?

- Seventhly, if Rigmala is not present in a particular Saroop, that does not discredit Rigmala. There are many Gurbani which are not present in some Saroops, do we question them as well?
- Eightly, If Rigmala was Alam's work, why wasn't there any controversy in the Panth like it had been for Meena's texts? Or any Gurmatta agreed by great past Gursikhs on this?

Kabul: SGGS
dated 1720 Bk
(1663CE)

Delhi: SGGS &
SDG dated 1770Bk
(1713CE)

Burhanpur:
Illuminated SGGS

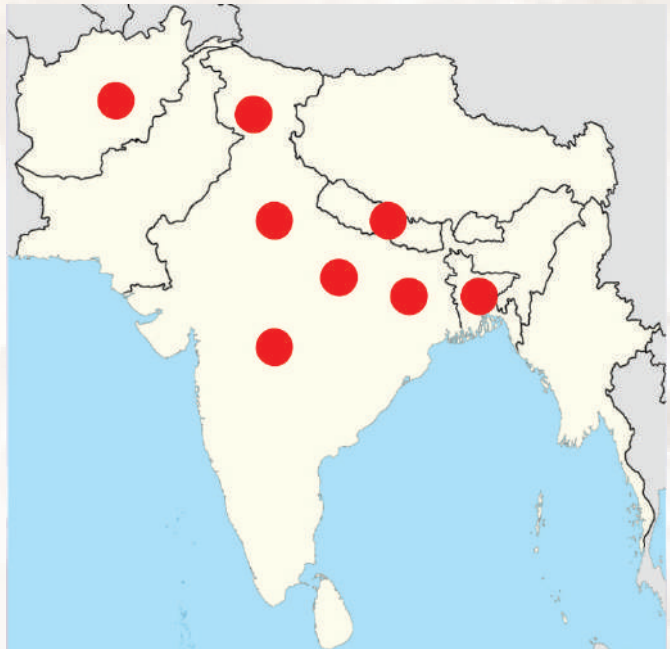
Dhaka: SGGS

Patna: SGGS dated
1748BK (1691CE)

Kashmir: SGGS

Nepal: SGGS

Kashi: SGGS dated
1718BK (1661CE)

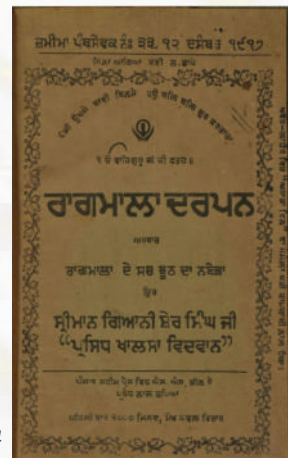


The wide extent of manuscripts of Sri Guru Granth Sahib Ji found across the subcontinent, all of which contain Rigmala

- If one is to read, Madan Singh's 'Ragmala: a re-appraisal in context of Sri Guru Granth Sahib' (available on Tapoban.org), one comes across this para:

“In fact, no one has been able to identify and trace the person who appended Ragmala otherwise the controversy would have been resolved by now. Thus raising this question is irrelevant.”

- The above is a deliberate lie because there are scholar's from their camp who had named the perpetrator and it is being put in the dark due to it's flawed theory
- Now let us look in detail on who had actually named the perpetrator and in which manner it was done
- One of the earliest book to be published in the 20th century by the denigrators was Giani Sher Singh in Ragmala Darpan (1917). In which the blind author claims, upon inspection of Kartarpuri Bir, it is evident Ragmala has been added later on



Ragmala Darpan by Giani Sher Singh

- Sher Singh claims within his book, Ragmala Darpan:

“ਧੀਰਮਲ ਇਕ ਅੱਛਾ ਸਮੇਂ ਦਾ ਚਲਾਕ ਆਦਮੀ ਸੀ ਤੇ ਇਸੇ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਨਾਮ ਪਰ ਹੀ ਉਸ ਦੀ ਆਮਦਨ ਦਾ ਨਿਰਭਰ ਸੀ। ਨਾ ਮਾਲੂਮ ਇਸ ਪੜਦੇ ਹੇਠਾਂ ਉਸਨੇ ਕੀ ਕੌਤਕ ਵਰਤਾਇਆ ਹੋਵੇ। ਮੁਕਦੀ ਗੱਲ ਕਰਤਾਰਪੁਰ ਵਾਲੇ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਵਾਧੂ ਪੱਤ੍ਰਿਆਂ ਤੇ ਰਾਗਮਾਲਾ ਲਿਖੀ ਦੇਖਕੇ ਬਿਨਾਂ ਸੋਚੇ ਇਸ ਨੂੰ ਗੁਰਬਾਣੀ ਕਹਿ ਦੇਣਾ ਪਰਲੇ ਦਰਜੇ ਦਾ ਭੋਲਪਨ ਹੈ।”

“ਨੋਟ— ਧੀਰਮਲ ਦੇ ਰਾਗਮਾਲਾ ਚਾੜ੍ਹਨ ਦਾ ਇਹ ਇਕ ਖਿਆਲ ਹੋ ਸਕਦਾ ਹੈ ਜੋ ਉਸ ਤੋਂ ਭੀ ਪਿਛੋਂ ਇਹ ਸਾਰਾ ਭਾਣਾ ਵਰਤਿਆ ਹੋਵੇ, ਜਿਹਾ ਕਿ ਪਿਛੇ ਜ਼ਿਕਰ ਆ ਚੁਕਿਆ ਹੈ, ਪਰ ਮੋਟਾ ਜਵਾਬ ਏਹੀ ਹੈ ਕਿ ਜਿਸ ਤਰ੍ਹਾਂ ਹੋਰ ਕਈ ਗੱਲਾਂ ਲਿਖਾਰੀਆਂ ਦੀ ਭੁੱਲ ਜਾਂ ਸ਼ਰਾਰਤ ਨਾਲ ਲਿਖੀਆਂ ਗਈਆਂ, ਉਸੇ ਥੈਲੀ ਦਾ ਵੱਟਾ ਇਹ ਰਾਗਮਾਲਾ ਹੈ।”

(Ragmala Darpan, Sher Singh)

- One important note about the writer of the above text was that he lacked vision (blind).
- How could Sher Singh had seen (dekhkey)?
- Was there someone else publishing under his name? Why Panth Sevak mentioned on the front page? The answers to these only lead to the Bhasaur

- Here, we would like to highlight 3 points (marked in red):
 - Author claims Ragmala has been written on empty Angs of Kartarpuri Bir. It is not, Ragmala is on a numbered Ang 974. This has been debunked many times and Academy has released a seminar and a booklet of Kartarpuri Bir which can be referred to.
 - Author writes, if one 'sees' but he in fact was blind
 - Author claims it could be Dhirmal who inserted the Ragmala
- Interestingly, this book, 'Ragmala Darpan' changed its name after the 3rd edition and was published as 'Ragmala Khandan' by Teja Singh Bhasaur with no mention of Sher Singh whilst he has taken the contents as it is with some of his own commentary.
- How is it possible for a book to be authored by someone else is taken and published under a different writer?
- So it remains a possibility that Sher Singh in fact did not write the book but Bhasaur was using his name as a decoy or a boogeyman and also using his name to write articles within their own paper, Panth Sewak
- The similar strategy was deployed by Kahn Singh Nabha too (will be discussed later).

- Now with this, we proceed further into the 'Ragmala Khandan' by Teja Singh Bhasaur published in 1929 (approx 10 years after Sher Singh's 1st edition) where he claims :

“ਇਹ ਗੱਲ ਮਸ਼ਹੂਰ ਹੈ ਕਿ ਰਾਗਮਾਲਾ ਧੀਰਮਲ ਦੀ ਆਗਿਆ ਅਨੁਸਾਰ ਉਸ ਦੇ ਇਕ ਮਿੱਤ੍ਰ ਬੈਰਾਗੀ ਨੇ ਚਾਹੜੀ”

(Ragmala Khandan, Teja Singh, Page 83)

- Here, Teja Singh claims that it is well-known that with Dhirmal's instruction, his recluse friend had included Ragmala within Sri Guru Granth Sahib Ji
- Note: readers are to appreciate that how the narrative is evolving within a timespan of 10 years that too of the same book
- What was initially a book by Sher Singh has changed hands into Teja Singh's book even when the front cover of Sher Singh's book had a disclaimer, ਬਿਨਾ ਆਗਿਆ ਕੋਈ ਨ ਛਾਪੇ (no one is to publish this book without consent)
- This naming of culprit alongside Kahn Singh* releasing his statement in the newspapers (1918) runs hand-in-hand during the same period which shows that this play was not only run by Bhasaur, but a bigger mastermind.

*Kahn Singh does not deny the presence of Ragmala within his statement but claims that the Ragmala has been included later within the Kartarpuri Bir, solidifying Dhirmal's angle.

- Now coming to Shamsheer Singh Ashok:

“ਰਾਗਮਾਲਾ ਕਰਤਾਰਪੁਰੀ ਬੀੜ ਦੇ ਵਾਧੂ ਪੱਤਰੇ ਤੇ ਬਾਬਾ ਧੀਰਮਲ ਦੀ ਲਿਖੀ ਹੈ”

(Akali Akhbar 27th October 1945)

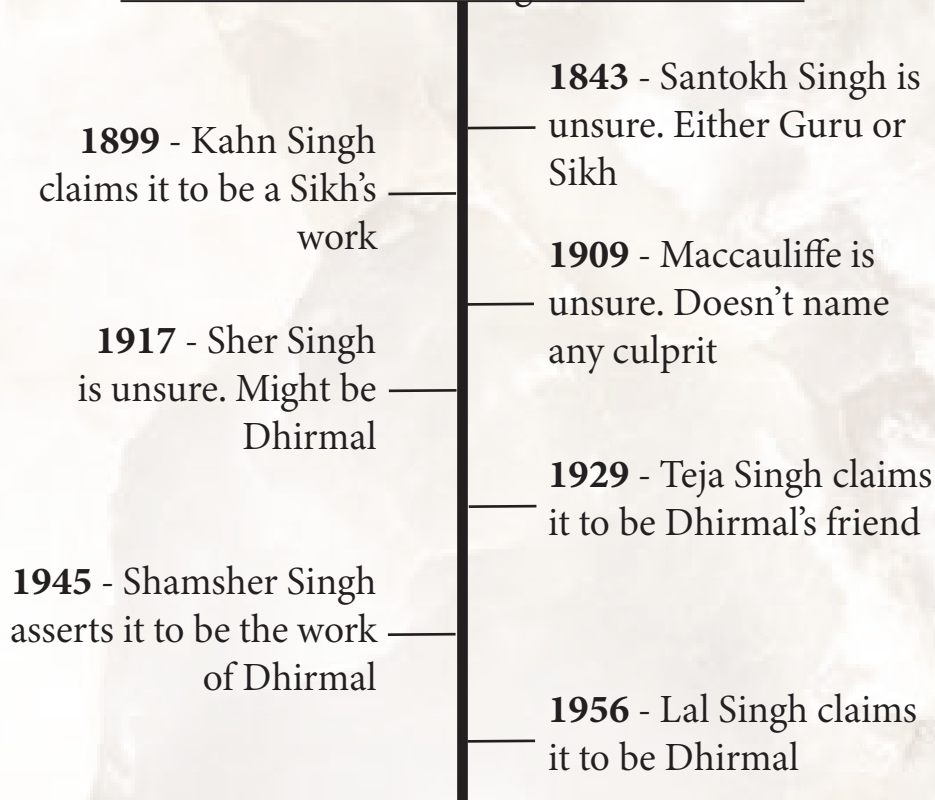
- Here, Shamsheer Singh Ashok without an iota of doubt, writes that the writer of Ragmala is Dhirmal.
- From 1919 to 1945, in a span of 26 years the claim has slowly transformed from a possibility to probability to affirmation
- Lal Singh Sangrur, a successor of Teja Singh, in his book, Ragmala Daman (pg 38, 1956CE) too says it is Dhirmal who had written Ragmala (though, differing from the viewpoint of his predecessor):

“ਰਾਗ ਮਾਲਾ ਧੀਰ ਮਲੀਆਂ ਵਲੋਂ ਜੋ ਮੁੰਦਾਵਨੀ ਤੋਂ ਪਿਛੋਂ ਲਿਖੀ ਹੈ”

- The point here is to show how the lie upon lie becomes a fact for the denigrators who are hell bent in discrediting Ragmala
- Interestingly, Ashok is frequently referenced by the denigrators in their attempt to disqualify Ragmala but this claim of his is no longer used by them.

- When the lie was exposed, the denigrators adopted the view that “no one has been able to identify” like the present state as seen in Tapoban.org and also Shamsheer Ashok who changed his statement (shown later).
- In the coming pages, we shall also look how the authorship claim paved the way to discrediting Kartarpuri Bir which would answer the questions of many.

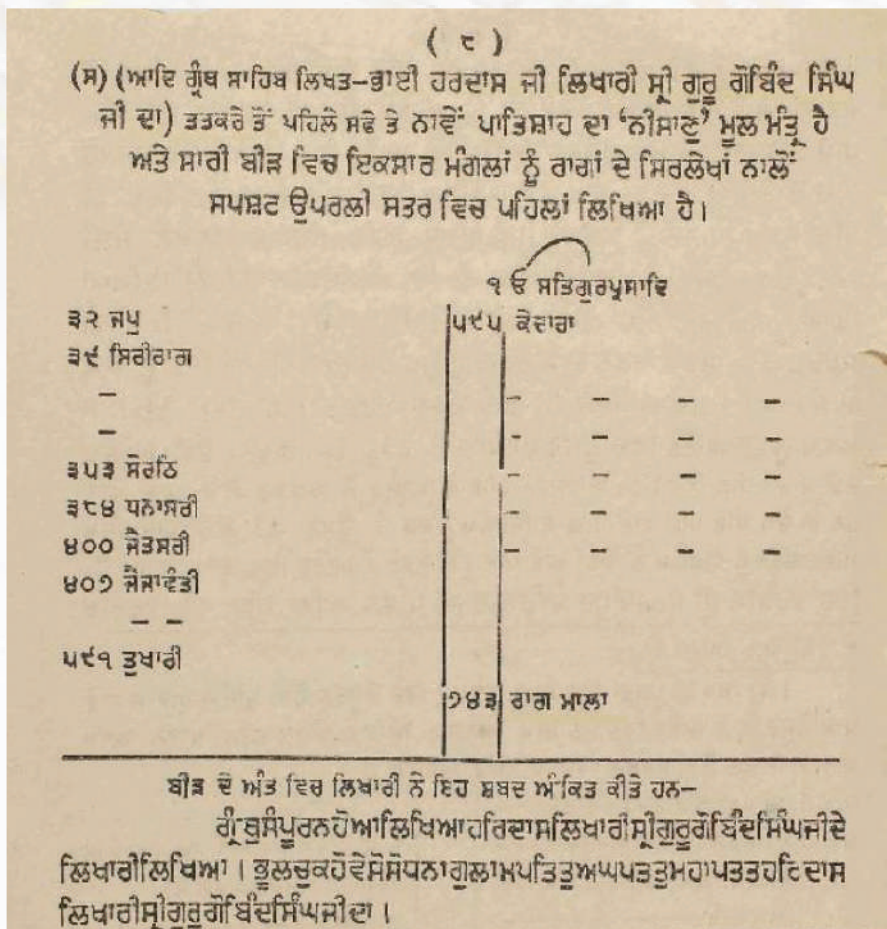
Who included Alam's Ragmala into SGGS?



1980-90's - Madan Singh claims “no one has been able to identify and trace the person who appended Ragmala

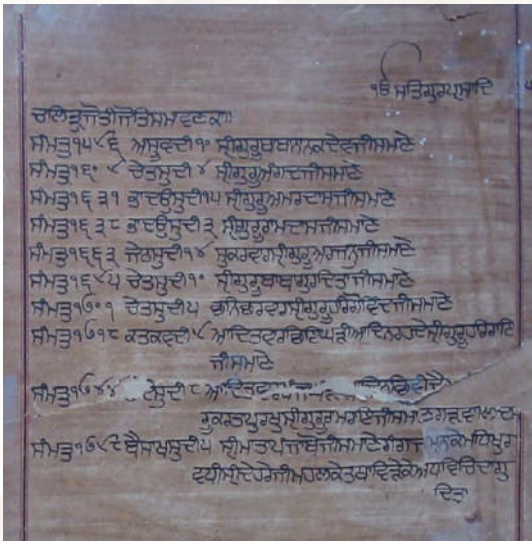
- **Probable reason why the Dhirmal as the main culprit behind inclusion of Raghmal within Sri Guru Granth Sahib Ji was dropped?**
 - Kartarpuri Bir did not go missing like other important manuscripts like the Damdami Bir.
 - Accreditation by some scholars they highly regard (Kahn Singh Nabha)'s statements that the Kartarpuri Bir is in fact commissioned by Sri Guru Arjan Dev Ji (ref: Mahankosh)
 - Research by many have proven that the Raghmal is written by the same hand, paper and ink with the rest of Saroop (which makes it a part of Kartarpuri Bir)
- **The solution to the above?**
 - Disqualify the Kartarpuri Bir
 - Drop the Dhirmal angle and never mention it again (this would have happened in the early 1980's)
- **Why was the Dhirmal angle initially introduced?**
 - Kartarpuri Bir was in the care of Dhirmalia (lineage of Dhirmal)
 - Statement of Kahn Singh Nabha that the Raghmal is not part of the Kartarpuri Bir (proven false)
 - Disassociation of Sikhs with the Dhirmalia will ease the rejection of Raghmal if it was said to be included by Dhirmal
 - Dhirmal coupled with a Muslim author for Raghmal will infuriate Sikh masses and again ease the rejection.

- If we are to accept that Ragmala was included by Dhirmal into the Aad Granth Sahib as per what has been claimed by Teja Singh Bhasaur, Shamsheer Singh Ashok and Lal Singh Sangrur amongst many other detractors of Ragmala we need to also look at the timeline.
- Dhirmal's birth was in the year 1626CE and died in the year 1677CE. So, if Dhirmal was including the Ragmala into Aad Granth Sahib that was written by Bhai Gurdas Ji, he would have done so somewhere in the mid 17th century. So how does one explain the presence of Ragmala in the Saroops written in early 17th century (Bura Sandhu, etc.)? Why would the Darbari Writer of Guru Gobind Singh Ji, Hardas include the Ragmala?
- We are also disocunting the following realities;
 - The forgery of ink (without any Siahi Ki Bidh present within the Saroop)
 - The forgery of pen (as the diameter of the nip needs to be the same)
 - The forgery of script (similar style as evident from the images)
 - No inclusion of Mahalla or Nanak.



A summary of the Bhai Hardas Singh's written Sri Guru Granth Sahib Ji as published by SGPC within their Shiromani Committee Valo Shapi Gayi Sri Guru Granth Sahib Ji Di Bir shows the presence of Ragmala and the colophon where Hardas's name is mentioned.

- If we are to say that Dhirmal knew what Sri Guru Arjan Dev Ji would have used during the preparation of Aad Granth Sahib it is also not possible as his birth is after the compilation of Aad Granth in 1604CE.
- Also, some question will remain unanswered:
 - Why are there so many Saroops from 1604 till 1708 CE with Raggmala?
 - If Dhirmal was including the Raggmala, why didn't his followers include his name in the Chalitr Joti Jyot Samana (like how it was done by followers of Ram Rai)?
 - Why wasn't there any documented controversy regarding this adulteration during Gurus times?
 - Why did the Guru put their Nishan on Saroops with Dhirmal's included Raggmala?



1775 CE Saroop of Sri Guru Granth Sahib Ji with 2 foreign entries within the Chalitr Joti Jyot Samana of Baba Ram Rai and Panjab Kaur suggesting that Saroop would have been written by someone from the Ram Rai cult. Similar enteries are not present within the Kartarpuri Bir.

DARBARI KAVI

PIARA SINGH PADAM

- Piara Singh Padam had proposed that there were two (2) Alam's. One during Akbar's reign and the other during Aurangzeb's.
- Padam had no choice but to claim two (2) Alam due to the Kavi Sainapat's Sri Gur Sobha mention of Alam
- He based the earlier Alam based on a stanza in Mandhavnal where he praised Akbar and the Hijri date but that was actually referring to the actual text he was adopting from done by Kavi Jodh
- Whilst attributing the Madhavnal to earlier Alam, he fails to attribute any other text to the 'new' Alam created during Aurangzeb's reign
- This is simply because if one makes a single individual into two (2), attribution of their work becomes difficult
- Though, he did recognise the existence of Alam but he made them into two (2) individuals when they were actually just one.
- Which is why, he could not attribute any text to the new Alam created and ends his claim by saying, “ਕਹਿ ਨਹੀਂ ਸਕਦੇ” (cannot be said..) which clearly shows he was unsure himself
- This flaw is probably due to the fact that if Alam is placed later in history it would falsify the claim that Ragmala is plagiarised from Alam's work.

PECULIAR STORYLINE

- In order for us to understand the peculiarity of the Alam's Madhavnal and his connection to Sri Guru Gobind Singh Ji, we first need to know the brief story
- There lived a king by the name of Gobind Chand in the city of Puhapwati. In the city, lived a well-learned Brahmin by the name of Madhavnal. The sound of his musical instrument, enchanted the ladies. The city-dwellers were disturbed by this and at last, complained to the king. The king, wanted to know if the allegations were true so he decided to test him. After completing the test, the king was convinced and he exiled Madhavnal out of his kingdom.
- The description of test are not found in the original Sanskrit text but is present within the Alam's version
- So where did Alam get the description of the test?



*Madhav plays his vina before five women drawing water from a well
Bilaspur circa 1700*

- When the original Sanskrit text did not contain the description of test, other writers crafted their own test (probably for the amusement of the story) but they all dwelled around the sesame.
- Sri Guru Gobind Singh Ji was the first to mention of the lotus leaf as a mode of test. No other writer in the past had mentioned it except for Alam.
- Alam had referred to the Charitropakhyān of Sri Guru Gobind Singh Ji where Guru Ji writes that the test was conducted (Charitr 91). Not only he copied the test, but also the exact phrase.
- Alam utilising Charitropakhyān verse is no surprise as he had already mentioned in the preface that he had indeed stolen some poetry

ਸਭਹਿਨ ਕੇ ਤਨ ਸੇਂ ਗਏ ਕਮਲ ਪਤ੍ਰ ਲਪਟਾਇ ॥੨॥

(Sri Dasam Granth Sahib Ji - Ang 918)

ਸਭਹੂੰ ਕੇ ਪਾਛੈ ਚਲੇ ਕਵਲ ਪਤ੍ਰ ਲਪਟਾਇ ॥੨੬॥

(Alam's Madhavnal - Bhasaur version)

- Not only the storyline is similar but also the way of writing
- Now let us dwell into this deeper and see if any other Kavi has infact written this version of the test

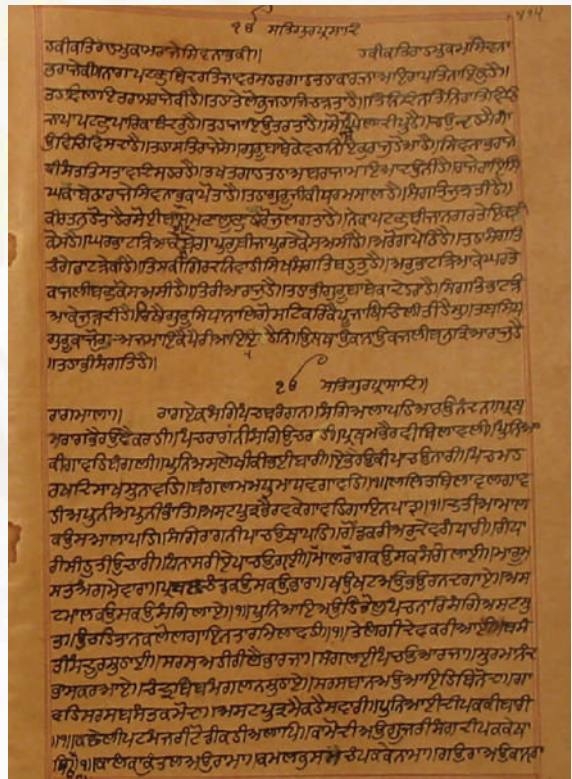
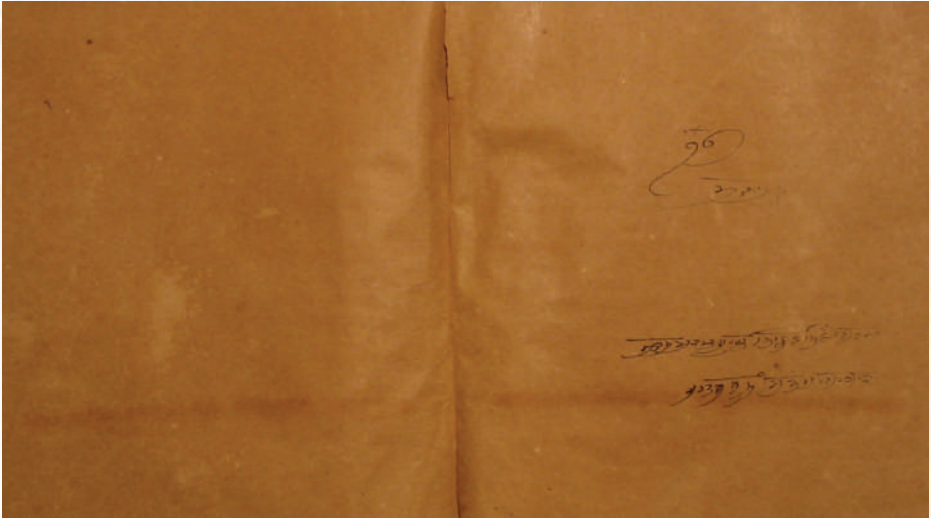
- No other poet/Kavi has written this similar test within their Madhavnal Kam Kandla.
- Lets look at some other poets who have written Madhavnal and what was the test:

WRITER	DESCRIPTION OF TEST
Kavi Jodh	Nil
Ganpat Virchit	White Sesame
Damodar Virchit	Black Sesame
Anand Dhar	Sesame
Kushal Labh	Nil
Lalu Ji Lal	Nil

- One thing becomes crystal clear is that Alam had copied from the Charitropakhyan which was completed in 1696CE (commenced circa 1684CE).
- The earliest date of Alam's composition is certainly in the late 17th century and not as claimed to be in the 16th century.

- If one is to think the contrary that Guru Gobind Singh Ji had copied from Alam's Madhavnal, we may bring the readers to some other sections of Sri Dasam Granth where Guru Ji credits the original author/composition
- Some example:
 - Chandi Charitr, Guru Ji references Markanday Puran
 - Ram Avtar , Guru Ji references Hanuman Natak
 - Zafarnama, Guru Ji references Firdousi
- With the above, it goes beyond doubt that if Guru Ji had used Alam's very own story, he would have given the due credits
- Further, as one reads from Alam's prologue, it is clear he is not the inventor of the story but mere translator of earlier texts who has also stolen parts from other's work unlike Guru Ji's own Charitropakhyan.
- Not only the storyline was copied but even the very sentence mentioning the description of the test was copied by Alam. This was not the first time as he had done similarly with Akaal Ustat where Sheikh had taken the example of an elephant and an ant.
- So, the argument of the detractors is not valid and the correct sequence is that Alam had utilised both the Sri Guru Granth Sahib Ji and Sri Dasam Granth Sahib as more examples will be shared hereafter

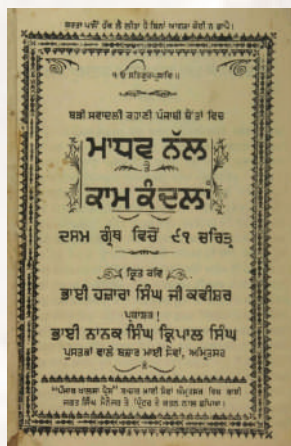
- If we are again to believe that it was Sri Guru Gobind Singh Ji who had copied from Alam's Madhaval, why wasn't the Ragmala present within Alam's text caught and addressed?
- Many manuscripts dating to Guru Gobind Singh Ji's times have Ragmala appended to the Sri Guru Granth Sahib Ji particularly the ones with His insignia
- If indeed the storyline was borrowed from Alam, Ragmala would have been noticed and questions with regards to its presence within SGGS would have been raised. Similar to how questions with regards to Krishna Avtar were raised to Sri Guru Gobind Singh Ji (Ref: Guru Kian Sakhian), Pandits questioning Bhai Nand Lal Ji on stanzas from Bachitar Natak (Ref: Sikhan Di Bhagatmal) and Sikhs asking Bhai Mani Singh Ji on some concepts in Sikhi (Ref: Gian Ratnavali)
- It is impossible for a court full of scholars and Gursikhs of such high calibre and all-knower Guru Ji to not have noticed the Ragmala when copying the storyline.



SGGS at Damdama Sahib
with Sri Guru Gobind Singh
Ji's insignia done directly onto
the Saroop (not pasted) and
Ragmala at final Ang

- A.N.D.Haksar is a well-known translator of Sanskrit classics whose books has been published by world renowned publishers has written a book on Madhavnal titled, Madhav & Kama wherein he writes:
One version occurs in the Sikh Guru Gobind Singh's Dasam Granth which, together with another verse retelling in Sanskrit dedicated to the Mughal emperor Akbar, formed the basis of the long narrative poem Madhavanala in seventeenth century Hindi by the Muslim poet Alam.
(Madhav & Kama pg. x)
- It is evident that independent scholars who have examined the Sanskrit version of Madhavnal assert with confidence that Alam derived his work from Sri Guru Gobind Singh Ji's Charitropakhyan (Charitr 91), as previously discussed.
- It is thus, imperative to recognise that Alam's work is a result of plagiarism of Gurbani and can be dated to the late 17th century, at the earliest.

A poetic transcreation of the Charitropakhyan's Madhavnal Kamkandla by Bhai Hazara Singh Kavishari



KRISHNA AVTAR & ALAM

- Krishna Avtar was composed by Sri Guru Gobind Singh Ji as a translation of Dasam Skand which is the 10th chapter of Bhagvad Puraan in 1741Bk. (1684 CE) and completed in 1745Bk. (1688 CE) on the banks of River Yamuna in Paonta Sahib
- The comparison between Krishna Avtar and Alam's Madhavnal will help us to resolve the burning question, **'If the Sanskrit version does not contain the Ragmala, why did Alam write it within his translation?'**
- Just like Tehkan's Asvamedh became a reference for Alam, so did the Krishna Avtar alongside, Charitropakhyan (Charitr 91), Bachitar Natak and Sri Guru Granth Sahib Ji as they were readily available at the Guru's court.
- So how is Guru Ji's Krishna Avtar different compared to Dasam Skand?
 - Narration of Radha
 - Creation of a new entity, Kharak Singh
 - Description of Ragas

- We shall dwell into detail in the Ragas. Dr Balbir Singh writes that he had asked the assistance of Sant Sangat Singh (who had received the Sanskrit education in 1901 from Pandit Kala Singh) to assist in studying the Sanskrit Dasam Skand if there were any description of Ragas.
- The research revealed that the Dasam Skand does indeed have the mention of a musical note but with no further description as it is found within Krishna Avtar. The following are some examples:

- Example 1:

ਪੂਰਣ ਮੰਡਲ, ਲਛਮੀ ਜੀ ਕੇ ਮੁਖ ਔਰ ਨਵੀਨ ਕੇਸਰ ਕੇ ਸਮਾਨ ਅਰੁਣ
ਚੰਦ੍ਰਮਾ ਤਥਾ ਉਸਕੀ ਕੋਮਲ ਕਿਰਣੋਂ ਸੇ ਰੰਜਿਤ ਬਨ ਕੋ ਦੇਖ ਕਰ ਭਗਵਾਨ
ਨੇ ਇਸਤ੍ਰਓਂ ਕੇ ਮਨ ਕੋ ਹਰਨੇ ਵਾਲਾ ਕਲਗਾਨ (ਵੰਸ਼ੀ-ਨਾਦ) ਕਿਯਾ।

(Bhagvad, Chapter 10, sub-chapter 21, no. 2)

- At the similar instance, Guru Ji goes a step further and describes the nature of the mesmerising flute :
- ਮਾਲਸਿਰੀ ਅਰੁ ਰਾਮਕਲੀ ਸੁਭ ਸਾਰੰਗ ਭਾਵਨ ਸਾਥ ਬਸਾਵੈ ॥ ਜੈਤਸਿਰੀ
ਅਰੁ ਸੁੱਧ ਮਲ੍ਹਾਰ ਬਿਲਾਵਲ ਕੀ ਧੁਨ ਕੂਕ ਸੁਨਾਵੈ ॥

(Sri Dasam Granth, Ang 310)

- Example 2:

ਬ੍ਰਿੰਦਾਬਨ ਮੇਂ ਜਾਕਰ ਬਲਰਾਮ ਜੀ ਵ ਗਵਾਲ ਬਾਲੋਂ ਕੋ ਲਿਏ ਹੂਏ ਔਰ
ਗਉਓਂ ਕੋ ਚਰਾਤੇ ਹੂਏ ਸ੍ਰੀ ਕਿਸ਼ਨ ਭਗਵਾਨ ਨੇ ਵੰਸੀ ਧੁਨਿ ਕੀ।

(Bhagvad, Chapter 10, sub-chapter 21, no. 2)

- Guru Ji again describes the above into greater detail by giving the Ragas which were sung:

ਮਾਲਸਿਰੀ ਅਰੁ ਜੈਤਸਿਰੀ ਸੁਭ ਸਾਰੰਗ ਬਾਜਤ ਹੈ ਅਰੁ ਗਉਰੀ ॥ ਸੋਰਠਿ
ਸੁਧ ਮਲਾਰ ਬਿਲਾਵਲ ਮੀਠੀ ਹੈ ਅੰਮ੍ਰਿਤ ਤੇ ਨਹ ਕਉਰੀ ॥

(Sri Dasam Granth, Ang 292)

- Example 3:

ਨਟਕੇ ਸਮਾਨ ਸੁੰਦਰ ਰੂਪ ਬਨਾਏ ਹੂਏ ਅਪਨੇ ਅਧ੍ਰਾਂਮ੍ਰਿਤ ਸੇ ਬਾਂਸੁਰੀ ਕੇ
ਛਿਦ੍ਰੋਂ ਕੋ ਪੂਰਣ ਕਰਤੇ ਹੂਏ ਭਗਵਾਨ ਸ੍ਰੀ ਕਿਸ਼ਨ ਜੀ ਅਪਣੇ ਚਰਨ ਚਿੰਨ੍ਹੋਂ ਸੇ
ਰਮਣੀਕ ਬ੍ਰਿੰਦਾਬਨ ਮੇਂ ਪਧਾਰੇ।

(Bhagvad, Chapter 10, sub-chapter 21, no. 5)

- Whilst describing the arrival Krishna into Brindavan, Guru Ji explains the musical notes that were played:

ਬਾਜਤ ਬਸੰਤ ਅਰੁ ਭੈਰਵ ਹਿੰਡੋਲ ਰਾਗ ਬਾਜਤ ਹੈ ਲਲਤਾ ਕੇ ਸਾਥ ਹ੍ਰੈ
ਧਨਾਸਰੀ ॥

ਮਾਲਵਾ ਕਲਜਾਨ ਅਰੁ ਮਾਲਕਉਸ ਮਾਰੂ ਰਾਗ ਬਨ ਮੈ ਬਜਾਵੈ ਕਾਨ ਮੰਗਲ
ਨਿਵਾਸ ਰੀ ॥

(Sri Dasam Granth, Ang 296)

- There are many other such parables where Dasam Skand does not go into further detail but Guru Ji has done so, writing names of Ragas.
- This artistic transcreation would have influenced Alam but a point to be noted is that Guru Ji whilst adding on has done so completely in his ability without copying or depending on an external work, the same cannot be said for Alam.
- As clearly mentioned by Alam in the introduction, he had stolen the work and plagiarised an external text into his own.



Illuminated Sri Dasam Granth Sahib from 1764CE at the commencement of Krishna Avtar where the Bhagvad Puran has been used as a reference

Sikh Reference Library, Amritsar

RAGMALA & KAMKANDLA

IN COMPARISON WITH OTHER TEXTS

- From the available text of Alam's Madhavnal, both Bhasaur and Shamsheer Ashok had mentioned on the presence of Ragmala within Alam's texts.
- It is a fact (which would be agreed by all) that neither Alam was not the inventor of Madhavnal Kamkandla neither was he the only writer who had written on it.
- So it is obvious that there would be others who had written on the same story and let us see if they had included the Ragmala within their works or not
- Firstly, the Kavi Jodh's Sanskrit version of Madhavnal has just a mention of Kamkandla singing without dwelling into further detail (i.e. no Ragmala). This is where Alam inserts the Ragmala. Let us look at the Jodh's Sanskrit excerpt:

ਸਾਰੀ ਸਭਾ ਕੇ ਸਾਹਮਣੇ ਕਾਮਕੰਦਲਾ ਗਾਤੀ ਹੈ ਔਰ ਜਿਸ ਕਿਸੀ ਬਹਾਨੇ ਸੇ
ਉਸ ਨੇ ਫਿਰ ਬ੍ਰਾਹਮਣ ਪਰ ਚਖਸ਼ੁਪਾਤ ਕੀਆ ॥੫੬॥

- It was here, Alam has gone into further detail just like Guru Gobind Singh Ji describing the names of Ragas in Krishna Avtar but he instead resorted to plagiarising from Sri Guru Granth Sahib Ji

- The Sanskrit version just ends the parable on Kamkandla's singing as per the above excerpt just as how Dasam Skand just mentions of the mesmerising tune without dwelling into further detail.
- There is another text, 'Sinhasan Batisi' which was translated into Hindi by Lalu Ji Lal. In the 21st chapter, there is the story of Madhavnal but there is no mention of Ragmala instead the following is found:

ਕਾਮਕੰਦਲਾ ਰਾਜਾ ਕੀ ਆਗਯਾ ਪਾਇ ਆਪਣਾ ਗੁਣ ਜਾਹਿਰ ਕਰਨੇ ਲਗੀ
ਸੰਗੀਤ ਨਿਰਤ ਕਾ ਆਰੰਭ ਕੀਆ ਔਰ ਸੀਸੇ ਰੰਗ ਕੇ ਭਰੇ ਹੂਏ ਸਿਰ ਪਰ
ਧਰ ਮੂੰਹ ਸੇ ਮੋਤੀ ਪ੍ਰੋਤੀ ਹੂਈ; ਹਾਥੋਂ ਸੇ ਵੱਟੇ ਉਛਾਲਤੀ ਹੂਈ ਨਾਚਨੇ
ਲਗੀ। ਸਭ ਸਾਜ਼ ਸੁਰ ਮਿਲਾ ਨਾਚਤੀ ਥੀ।

- So is there any text where Ragmala is mentioned within the Madhavnal? There is one by a poet Bodha (c. 1767–1806 CE) called, 'Vireh Varash'. But there are 3 major points:
 - Point 1: Ragmala does not appear at the same juncture;
 - Point 2: Ragmala mentioned by Bodha is different; and
 - Point 3: Bodha's attempt to make a correction

- **Point 1:** There is no singing of Ragmala at the juncture where it appears in Alam's version as it does not make sense for a court dancer to sing the Ragmala. Instead Kamkandla performed a dance whilst holding a glass on top of a head and juggling balls into the air.
- **Point 2:** The Ragmala mentioned by Bodha is not the same as the one in Sri Guru Granth Sahib Ji and it appears after the dancing scene as an inquiry to Madhav on Raagas who then explains to Kamkandla:

ਹੈ ਪਰਾਚੀਨ ਮਤ ਲਖਯੋ ਜੈਮ । ਹੋ ਕਹਤ ਰਾਗ ਕੇ ਭੇਦ ਤੈਮ ।

- **Point 3:** Bodha had written on Madhavnal after Alam's composition and he had access to it (Ref: Nagri Pracheen Patrika, 50. 1-2. pg 47). So it appears that Bodha would have seen the error in Alam's version and tried to correct it by re-positioning the Ragmala.

RAGMALA & KAMKANDLA

FLAWS IN STORYLINE

- Kamkandla was a royal dancer and nowhere it is mentioned that she was an expert in musicology as evident from the stories of various poets
- Ragnala is not sung in a royal court for entertainment, instead it is uttered to demonstrate the school of thought within the study of Raagas.
- There is no venue of entertainment within the text of Ragnala but just names of Raags
- Bhasaur/ Ashok version writes :

ਲਲਿਤ ਬਿਲਾਵਲਿ ਗਾਵਹੀ ਅਪਨੀ ਅਪਨੀ ਭਾਂਤਿ । ਆਠ ਪੁਤ੍ਰ ਭੇਰਉ ਕੇ
ਗਾਇਨ ਗਾਵਹਿ ਪ੍ਰਾਂਤਿ ।

- Let us look at the latter line, *the eight sons of Bhairav are singing according to their rules*. But here, Kamkandla is singing/dancing in the royal court before the king. How does this stanza fit with the narrative? It does not.
- Secondly, there are no two manuscripts of the Alam's Madhaval containing Ragnala to be the same. Every version has its own set of differences unlike the Ragnala in the Sri Guru Granth Sahib Ji which is the same throughout.

- Thirdly, why did a latter writer, Bodha change the place where Ragmala would be sung? It means Alam was wrong. Why would he be wrong if he was the “creator”? He wasn’t. He had simply inserted the Ragmala without collaborating it with the storyline.



*Shankara Ragaputra of Megha Raga,
sub-imperial Mughal, North India circa 1610-20.*

TENSES IN RAGMALA

- Often times, the detractors present a line from Ragmala which according to their understanding proves that the Ragmala was indeed sung by Kamkandla in the King's court. The line is :

ਖਸਟ ਰਾਗ ਉਨਿ ਗਾਏ ਸੰਗਿ ਰਾਗਨੀ ਤੀਸ ॥

- A doubt is often casted on the word, ਉਨਿ which in simple English would be 'they' or 'them'.
- In order to understand the selection of words in the Ragmala, we would need to look at other examples of Ragmala. One would be able to appreciate that the Ragmala often times contain words both in the present and past tense
- The presence of both tenses is normal in the Ragmala and not an anomaly like it is propagated by the detractors.
- Lets take the Tansen's Ragmala (c. 1500–1586 CE) which can be placed around the same era as the compilation of Adi Granth Sahib. For a Present Tense comparison; Tansen writes:

ਦੇਵਗਿਰੀ ਅਰੁ ਪੂਰਵੀ ਜਿਤ ਗੌਰੀ ਇਕ ਠਾਮ । ਗਾਵਤ ਗੌੜ ਮਿਲਾਇਕੈ
ਰਾਗ ਪਰੋਵੀ ਨਾਮ ॥੨੯੧॥

- Ragmala within Sri Guru Granth Sahib Ji (SGGS) has the similar present tense word, ਗਾਵਹਿ
- ♦ ਪ੍ਰਥਮ ਭੈਰਵੀ ਬਿਲਾਵਲੀ ॥ ਪੁੰਨਿਆਕੀ ਗਾਵਹਿ ਬੰਗਲੀ ॥
- The above will show similar choice of words for the Ragmala though the arrangement of Ragas may be different.
- Now let us look at the usage of past tense within the same composition just like how it has been done within the SGGS
- Tensen writes:

ਦੇਸੀ ਟੋਡੀ ਲਲਿਤ ਮਿਲ ਦੇਸਕਲੀ ਪਹਿਚਾਨ । ਗਾਯੋ ਗੁਨਿਜਨ ਪ੍ਰੀਤਿ ਕਰ
ਹਿਯ ਮੇਂ ਸੁਰ ਕੋ ਆਨਿ ॥੨੬੭॥

- Within SGGS:

ਖਸਟ ਰਾਗ ਉਨਿ ਗਾਏ ਸੰਗਿ ਰਾਗਨੀ ਤੀਸ॥ ਸਭੈ ਪੁਤ੍ਰ ਰਾਗੰਨ ਕੇ ਅਠਾਰਹ
ਦਸ ਬੀਸ॥

- In conclusion, there is no flaw within the Ragmala if both different tenses are used nor do they refer to an ulterior character (i.e. Kamkandla)

- For curiosity sake, let us compare few similar words utilised by both Tansen and SGGS (ਤਾਨ, ਸੁਰ, etc.) and appreciate there are certain rules when writing Ragmala that the readers can appreciate

- Tansen:

ਨਟ ਸਾਰੰਗ ਸੰਜੋਗ ਸੋ ਮੇਘ ਰਾਗ ਕੀ ਤਾਨ।

- SGGS:

ਉਠਹਿ ਤਾਨ ਕਲੋਲ ਗਾਇਨ ਤਾਰ ਮਿਲਾਵਹੀ॥

- Tansen:

ਏਕੋ ਸੁਰ ਕੈ ਗਾਇਯੋ ਪਟਮੰਜਰੀ ਵਿਚਾਰਿ॥੨੩੪॥

- SGGS:

ਉਚੈ ਸੁਰਿ ਸੁਹਉ ਪੁਨਿ ਕੀਨੀ॥

GENDER NOUN IN RAGMALA

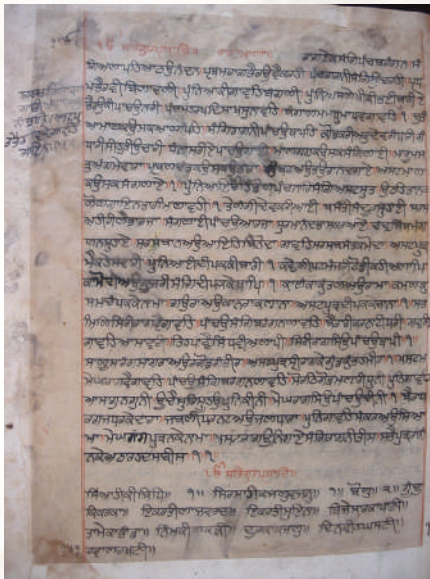
- It is evident from the above that the presence of both present and past tense within a single composition is normal occurrence
- Now there is another point raised by the detractors that the Gurbani Ragmala contains both the masculine and feminine in a single sentence suggesting it to be incorrect. The referred line is :

ਉਚੈ ਸੁਰਿ ਸੂਹਉ ਪੁਨਿ ਕੀਨੀ ॥

- What is being claimed is that the word, ਸੂਹਉ is masculine whereas, ਕੀਨੀ is feminine. So a 'correct' alternative would have been to replace the word ਸੂਹਉ with ਸੂਹਵਿ.
- In order to answer this, we would look at 3 different points :
 - Gurbani Grammar
 - Comparison with Alam's Ragmala
 - Contemporary writing

1st Gurbani Grammar: Gurbani is the work of Almighty Guru Sahib, it is not bounded by any human laws of grammar, poetry, etc. There are many instances where a certain prevalent word has been restructured (i.e. ਕਾਗਜ਼ has been written as ਕਾਗਦ or ਕਾਗਲ; ਵਕਤ has been written as ਵਖਤ; ਕਾਜ਼ੀ as ਕਾਦੀ; ਦਸਤਗੀਰ as ਦਸਤੰਗੀਰ).

- It is the will of Guru Sahib on how he wished to write Gurbani and as Sikhs, we are to abide as Gurmukhs and not question the prerogative of Guru as Bemukhs.
- Further, another point to note is that a language evolves with time and does not remain the same. So, we would have to look at other contemporary sources to see if similar occurrences do occur (dealt in the 3rd point)
- **2nd Comparison with Alam:** As the Gurbani Ragmala is claimed to be wrongly written, it is obvious that the Alam's Ragmala is to be compared with regards to the same line (Synoptic Apparatus Criticus). The table on the next page is a comparison with the various manuscripts available



Ragmala Ang of a Puratan Saroop in the hands of Shaheed Bhai Mani Singh Ji

RAGMALA IN SRI GURU GRANTH SAHIB JI

ਉਚੈ ਸੁਰਿ ਸੁਹਉ ਪੁਨਿ ਕੀਨੀ॥

ALAM'S RAGMALA

Punjab Uni. Acc No. 669 (Hindi)	Punjab Uni. Acc No. 6655	Punjab Uni. Acc No. 1925	Punjab Uni. Acc No. 348
------------------------------------	-----------------------------	-----------------------------	----------------------------

ਉਪਜਹਿ ਸੁਰਤ ਸੁਤ ਸੋਂ
ਲੀਨੀ ॥

ਉਚੈ ਸੁਰ ਸੈ ਸੂਹੋ
ਕੀਨੀ ॥

ਉਚੈ ਸੁਰ ਪੁਨਿ ਸੂਹੋ
ਕੀਨੀ ॥

ਉਚੈ ਸੁਰ ਸੋਂ ਸੂਹਾ
ਕੀਨਾ ॥

- Reading the above comparison of various manuscripts of Alam's Ragmala, we can see that the imbalance gender noun usage is also prevalent in Alam's Ragmala but to also a greater degree and also variance which was not covered by the detractors.

- **3rd Contemporary Writing:** In order to understand the usage of both gender nouns within the same stanza, we should also look into contemporary texts. Secondly, as it has been claimed by the detractors (*Ragmala Daman*, pg 24, *Lal Singh*) that the word ਸੂਹਉ is incorrect and it should be ਸੂਹਵਿ in accordance to Sanskrit rules. Both the queries can be answered by studying Tansen's Ragmala.
- It should be noted that Tansen has utilised the word ਸੂਹੋ which in pronunciation is similar to ਸੂਹਉ. One may ask, why is the spelling different in Gurbani, it has been as such from the beginning in Japji Sahib till the conclusion at Ragmala.
- Let us look at certain examples from Tansen's Ragmala:
 - (Example 1) ਸੋਈ ਸੂਹੋ ਜਾਨਿਯੇ ਸਭ ਕੇ ਸੁਨਤ ਸੁਹਾਇ॥੨੯੯॥
 - (Example 2) ਸੂਹੋ ਮਿਲੈ ਮਲਾਰ ਸੋਂ ਕਾਦਾਰੋ ਸਮ ਭਾਗ॥
 - (Example 3) ਸੂਹੋ ਕਾਰਨ ਜੋ ਮਿਲੈ ਹਰਦਿ ਚੁਨ ਕੀ ਭਾਂਤ॥
- Collaborating all the 3 points, we reach to the conclusion that the choice of words within Gurbani Ragmala is correct keeping in line with the Gurbani Grammar, Alam's copy of Ragmala, contemporary style as seen from Tansen's work. However Lal Singh Sangrur is probably ignorant of any other Ragmala that he writes that the Gurbani Ragmala is just a 'scene' from the Madhavnal Kamkandla novel (*Ragmala Daman*, pg 14)

ERRORS IN ALAM'S RAGMALA

- Detractors of Ragmala will often mention that there are errors within the Sri Guru Granth Sahib Ji's Ragmala (i.e. Bhasaur, Shamsheer Ashok). This claim is not new. In the past, Arya Samaj had claimed that there were errors in Japji Sahib. Particularly, on the word ਨਿਰਭਉ. Arya claimed that the correct word was ਨਿਰਭਯ and SGGS was wrong (Ref: *Satyarth Parkash* by Dyanand Saraswati, Chapter 11).
- Gurbani is free from all errors as it is the Bani of the Almighty Guru. Compositions of mortals are bound to errors but not that of the Guru.
- Similarly, instead of SGGS's Ragmala having errors it is the Alam's Ragmala that is filled with errors.
- As previously mentioned, no two (2) manuscript of Alam are similar which is a no brainer that the work is filled with discrepancy and prone for errors.
- SGGS's Ragmala on the other hand, has gone through many recessions, far greater than Alam's, and yet we do not see variation in the placement of Ragaas
- Furthermore, we do have the first written Ragmala within the Kartarpuri Bir but the same cannot be said for Alam as his original manuscript is nowhere to be found.
- We shall now explore the mind-boggling variations in Alam's Ragmala in comparison to SGGS.

RAGMALA IN SRI GURU GRANTH SAHIB JI

ਪ੍ਰਬਲਚੰਡ ਕਉਸਕ ਉਭਾਰਾ ॥

ALAM'S RAGMALA

Punjab Uni. Acc
No. 669 (Hindi)

Punjab Uni. Acc
No. 6655

Punjab Uni. Acc
No. 1925

Punjab Uni. Acc
No. 348

ਧਵਲ ਚੰਦ ਕੌਸਕ
ਅੰਭਾਰਾ ॥

ਵਰਵਲ ਚੰਦ ਉਕਾ
ਅਨਾਰਾ ॥

ਵਰਵਲ ਚੰਦ ਅਕਾਸ
ਉਧਾਰਾ ॥

ਪ੍ਰਵਲ ਚੰਦ ਕੌਸਕਉ
ਉਭਾਰਾ ॥

RAGMALA IN SRI GURU GRANTH SAHIB JI

ਬੈਰਾਧਰ ਗਜਧਰ ਕੇਦਾਰਾ ॥ ਜਬਲੀਧਰ ਨਟ ਅਉ ਜਲਧਾਰਾ ॥

ALAM'S RAGMALA

Punjab Uni. Acc
No. 669 (Hindi)

Punjab Uni. Acc
No. 6655

Punjab Uni. Acc
No. 1925

Punjab Uni. Acc
No. 348

ਬੈਰਾਗਰ ਜਗੰਧਰ
ਕੇਦਾਰਾ॥
ਚਲੇ ਧਰਨ ਨਟਿ ਔ
ਜਲਧਾਰਾ॥

ਬੇਰਾਗਿਰ ਝੁੰਝਰ
ਕੇਦਾਰਾ॥
ਜੀਲੀਧਰ ਨਟ ਅਰ
ਜਲਧਾਰਾ॥

ਬੈਰਾਗਰ ਸੁਯੁੱਧ
ਕੇਦਾਰਾ॥
ਜੀਲੀਧਰ ਨਟਿ ਅਰੁ
ਜਲਧਾਰਾ॥

ਵੈਰਾਗ ਰਾਗਜਧਰ
ਗਹਿਦਾਰਾ॥
ਪਹਿਲੀ ਨਟ ਮੈ
ਉਂਜਲਧਾਰਾ॥

RAGMALA IN SRI GURU GRANTH SAHIB Ji

ਕਾਲੰਕਾ ਕੁੰਤਲ ਅਉ ਰਾਮਾ ॥ ਕਮਲਕੁਸਮ ਚੰਪਕ ਕੇ ਨਾਮਾ ॥

ALAM'S RAGMALA

Punjab Uni. Acc
No. 669 (Hindi)

Punjab Uni. Acc
No. 6655

Punjab Uni. Acc
No. 1925

Punjab Uni. Acc
No. 348

ਕਾਲਿੰਗਨ ਕੁੰਤਲ ਕੇ
ਰਾਮਾ॥
ਕਵਲ ਕੁਸਮ ਪੰਚਮ ਕੇ
ਨਾਮਾ॥

ਕਾਲਿੰਗੀ ਕੁੰਤਲ ਅਰੁ
ਰਾਮਾ॥
ਕਾਮ ਲੋਗ ਸੁਤ ਪੰਚਕ
ਨਾਮਾ॥

ਕਾਲਿੰਗੀ ਕ੍ਰੰਤ ਔ
ਰਾਮਾ॥
ਕਮਲਯੋ ਕੇ ਸੁਨਿ
ਪੰਚਕ ਨਾਮਾ॥

ਕਾਲਿੰਗਾ ਕੁੰਤਲ ਅਰੁ
ਰਾਮਾ॥
ਕਮਲ ਕੁਸਮ ਪਾਂਚ ਕੇ
ਨਾਮਾ॥

- As seen above, the variation in the text is so varied that it becomes impossible for someone to claim that the Alam's Ragmala is the correct one and the Ragmala Gurbani to be wrong. If Alam's Ragmala is correct, which version is the correct one? Where is the original manuscript? Has anyone come out with a text analysis? Why are there so many variations?
- Arya Samaj failed in their endeavour to bring out 'mistakes' from Gurbani but in the early years, they used to ridicule the Sikhs that Guru Sahib were not proficient in Sanskrit which is why there are mistakes in the spelling of certain words. What they failed to realise is that Gurbani is not 100% Sanskrit.
- The same tactic is used by the detractors of Ragmala when they claim that the pure version of Ragmala is in the Alam's Madhaval and the adulterated one is contained within the Guru Granth Sahib.
- For the reader's amusement, Bhasaur (a key detractor) had released a book, Dasam Gur Gira Parkash where he took the initiative to 'correct' the mistakes in the Dasam Bani (Akaal Ustat has staggering 172 changes). What he did was basically 'corrected' those words that were incorrect in Sanskrit grammar.

ਕਈ ਕੋਕ ਕਾਬ ਭਣੰਤ॥ ----- ਕਈ ਕੋਕ ਕਾਵਯ ਭਣੰਤ॥

- Not only did he altered the words, he exchanged the words as it did not fit in accordance to his logic:

Original : ਹਾਥੀ ਕੀ ਪੁਕਾਰ ਪਲ ਪਾਛੈ ਪਹੁਚਤ ਤਾਹਿ ਚੀਟੀ ਕੀ
ਚਿੰਘਾਰ ਪਹਿਲੇ ਹੀ ਸੁਨੀਅਤੁ ਹੈਂ ॥੪॥੨੫੬॥

Altered : ਹਾਥੀ ਕੀ ਚਿੰਘਾਰ ਪਲ ਪਾਛੈ ਪਹੁਚਤ ਤਾਹਿ ਚੀਟੀ ਕੀ
ਪੁਕਾਰ ਪਹਿਲੇ ਹੀ ਸੁਨੀਅਤੁ ਹੈਂ ॥੪॥੨੫੬॥

- Babu Teja Bhasaur whilst utilising his primary standard Urdu language skill would have noted that it is the elephant which Chingaar and not the ant. So he, without consulting other manuscripts of Akaal Ustat, resorted to the easy solution of just changing Gurbani. Teja failed to understand the meanings and poetic depth behind the usage of such word (which he would obviously not had, since he had no knowledge on the Raag). The Chingaar in the Stanza above refers to the fire spark or even a calling. A small spark has the ability to make big difference or the calling of such a meek creature reaches the benevolent Almighty earlier than of the arrogant elephant.
- Teja Singh also changes the Mangal of the Akaal Ustat to his own convenience alongside removing around 39.5 chhands (image in following slide) from his Gurmukhi Course.

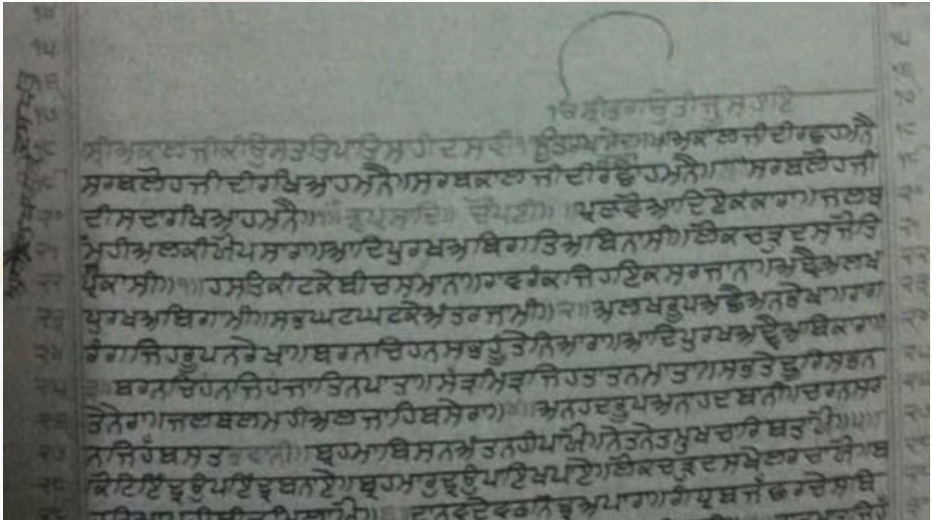


Image above is from the Anandpuri Sri Dasam Granth Sahib which has corrections in the hands of Sri Guru Gobind Singh Ji and written by the Court Writers of Guru Ji. Notice the stark difference in the invocation.

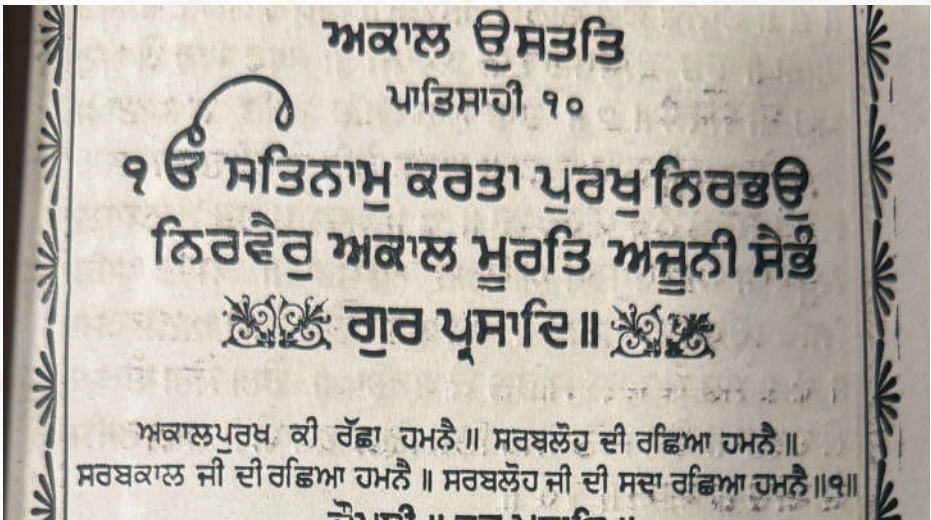


Image above is from the Gurmukhi Course Volume ੧ published by Bhasaur where the Mangal (invocation) of Akaal Ustat has been altered (such an invocation is not found anywhere)

- The reason why Babu Teja Bhasaur's endeavours in the 'correction' of Sri Dasam Granth Sahib particularly Akaal Ustat is being mentioned here is to understand the mentality of such individuals who can even alter Gurbani to fit their narrative/understanding and they will not shy in calling out the 'mistakes' in Ragmala like it has been done.
- The people inflicted with the same mentality will definitely not stop at Ragmala and will proceed to correct the entire Sri Guru Granth Sahib as it has been done preliminary through certain publication both published (Satgur Bina Hor Kachi by Lal Singh) and unpublished (Nabha's Gur Gira Kasauti).
- The result of these activities will be the creation of 'Hazuri Bir' which would be a 'corrected' version (for that time being) and subject to further enhancements in the future.

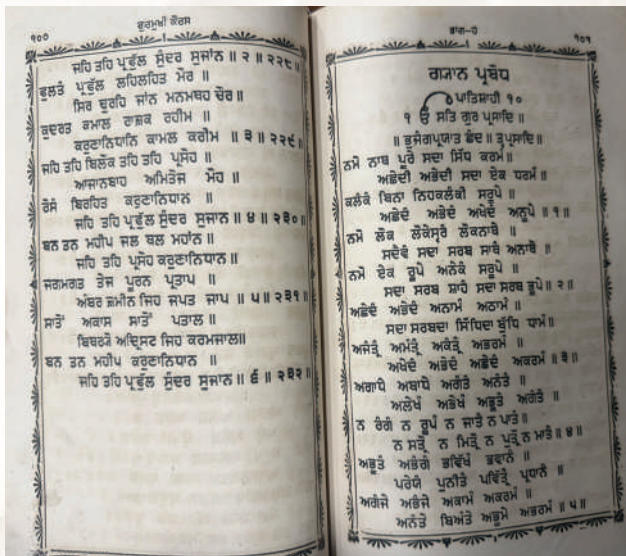


Image above is from the Gurmukhi Course Volume ੩ published by Bhasaur where adulteration has been done to the numbering system of the Akaal Ustat and also removal of many Chhands (271 is the last but here it is 232).

RECAP

- **What?**

- Alam had copied the Ragmala from SGGS into his work and places the story at the wrong place, which is later corrected by a 19th century poet, Bodha who had used Alam's work.

- **Why?**

- The expansion of an existing text was something he had learnt from Sri Guru Gobind Singh Ji's Krishna Avtar

- **How?**

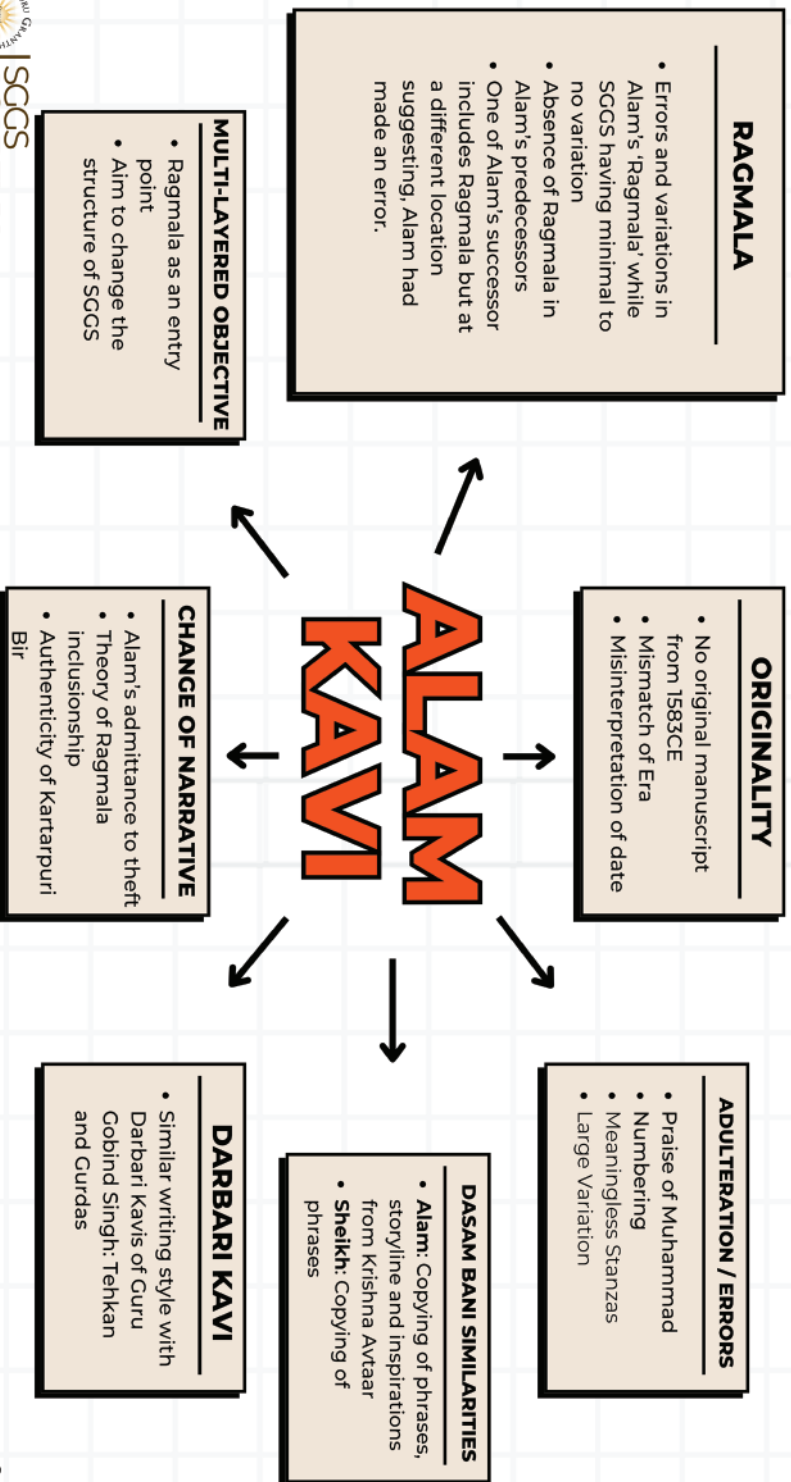
- Having stayed in the Guru's Durbar he had equal access to SGGS, Dasam Bani and other poets of Darbar like Tehkan.

- **When?**

- At the earliest it would be the late 17th century as no original manuscript is found. Extant manuscript are from 18th and 19th century.

- **Which?**

- Ragmala from SGGS is one. Alam had also taken the storyline of Charitropakhyan Charitr 91 which is nowhere found. Alongside that he had utilised specialised wordings from Akaal Ustat. Copied some work from Kavi Tehkan among many others.



**RIVALS OF RAGMALA:
A BIOGRAPHICAL EXPOSÉ**

TABLE OF CONTENTS

RIVALS OF RAGMALA: A BIOGRAPHICAL EXPOSÉ

Introduction	113
Timeline	114
Kahn Singh Nabha's Views	119
Shamsher Singh Ashok	135
Bhasaur & SPGC	140
GB Singh	147
The Inception	148
Sri Gur Pertap Suraj Granth	150
The Real Motive	152
Teja Singh	156
Teja Singh and the Government	159
Current Landscape	162
Situation in Malaysia	175
Sobha's Fate	193
Anatomy of Erasure	196
The Nexus	201
Common Questions	202
Key Points	208
Index	210

INTRODUCTION

- This Biographical Exposé serves as a direct sequel to Madhavnal Kamkandla: Web of Deception.
- This talk offers a critical examination of the key figures central to the Ragmala controversy, analyzing their ideological leanings and literary contributions which is almost always ignored.
- Featured personalities include Kahn Singh Nabha, Shamsher Singh Ashok, Giani Gurditt Singh, Kavi Santokh Singh, GB Singh, Lal Singh Sangrur, Harnam Udasi, and Teja Singh Bhasaur.
- Beyond a mere review of their writings, this study investigates their internal biases, Panthic/Government affiliations, and documented links to the Bhasaur school of thought.
- The book starts with a comprehensive timeline from the earliest recorded instances of the controversy to the modern era.
- The book concludes with a groundbreaking, first-of-its-kind analysis of the Ragmala controversy in Malaya.
- By presenting rare images and primary evidence, this work aims to expose the underlying motives behind these efforts to undermine the sanctity and structure of Sri Guru Granth Sahib Ji and make the Sanggat more aware of these attempts.

TIMELINE

- **1803**- British gains control over Delhi
- **1807**- British gains control over Nabha (sponsors of Macauliffe, Kahn Singh)
- **1808**- British gains control over Kaithal (the sponsors of Suraj Perakash)
- **1809**- British gains control over Patiala (the birthplace of Bhasaur)
- **1840's** - Sobha Singh Dilwali claims the Ragmala is written by Alam (authorship narrative)
- **1843**- Kavi Santokh Singh mentions the authorship narrative within his Suraj Perakash completed in Kaithal but remains dubious on the inclusion within SGGS (whether a Guru or Sikh)
- **1893** - Founding of Singh Sabha Bhasaur
- **1899**- Kahn Singh Nabha agrees to the authorship narrative and claims it to be included by a Sikh (without any reference)
- **1899** - Maccauliffe gives a speech on SGGS at Akal Takht where he mentions that Sikh religion is the only one with the composition of its founders compiled by the founder
- **1909** - 10 years after his speech, Macauliffe when writing in Sikh Religion Vol.3 says on Ragmala as, "It is not understood how it was included in the sacred volume."

- **1909** - Lal Singh Sangrur establishes Panch Khalsa Diwan in Hong Kong
- **1915** - Created a Hazuri Bir which was Sri Guru Granth Sahib without Ragmala discretely and copies sent abroad to places like Malaya where Panch Khalsa had great influence due to most Sikhs being from military background who were handed out books and booklets authored by Bhasaur
- **1917**- One blind man from Rawalpindi, Sher Singh confirms within his Ragmala Darpan that the Ragmala present in Kartarpuri Bir is a later inclusion and the same book is published by Bhasaur authored by Teja Singh, raising doubts on the authorship.
- **1917**- A conference was held in Nankana Sahib (under Narain Mahant) by the Sanatanis/Udasis and a report published in 'Sanatan Dharam Patrika' which claimed Ragmala is not Gurbani on 16 December.
- **1918**- An advertisement by a resident of Ipoh, Malaya in Panth Sevak (Babu Chanda Singh) claiming to be in possession of several Guru Granth Sahib Ji without Ragmala published by Bhasaur are available for adoption. (Lal Singh later admits in 1973 that they had indeed publish it- Satgur bina pg 200)

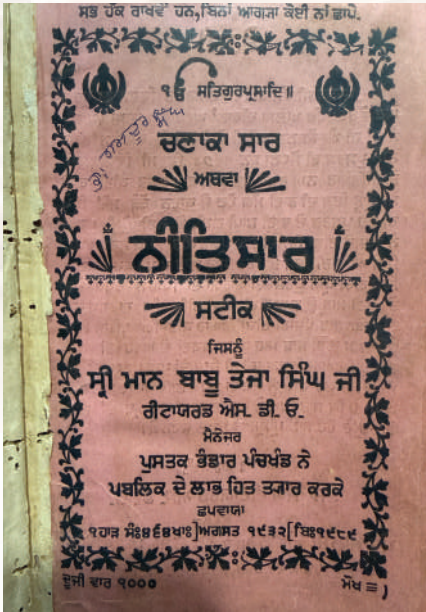
- **1918-** Widespread protest across the Panth against this crime that occurred 3 years ago in silence. Many telegrams, letters were sent to Babu Teja Singh and also the Maharaja Patiala (from which Bhasaur enjoyed patronage) (Loyal Gazette 23/12/1917; Khalsa Advocate 23/02/1918)
- **1918-** Maharaja Patiala releases a letter saying no one has the right to remove any part from the SGGS (5 June 1918). Bhasaur was a village within the princely state of Patiala.
- **1918 -** Panth Sewak writes that the action of removing Ragmala from SGGS was not done by Teja Singh but by Panch Khalsa Diwan and claims it to be a transcript of an old manuscript and threatens of a dangerous consequence. (3 July 1918) Few weeks later, they write that if Babu is beheaded, every drop of his blood will create innumerable Babus. (24 July 1918)
- **1922-** Babu Teja Singh was arrested and imprisoned with his assets and books seized. The assets were released after 10 years and some books only till late 1969. He was arrested due to his undue interference in the internal affairs of Patiala state.
- **1922 -** On 16th October, a special Malayan deputation has an audience with Maharaja Patiala to seek the pardon of Babu Teja Singh. They waited until Teja & his companions were released after 7 months imprisonment

- **1927** - Bhasaur now publishes 'Gurmukhi Course' in 5 volumes where he removed (not limited to the following):
 - Ragmala
 - Bhatt Bani
 - Dhuna from the Varaan
 - Added 2 additional Saloks (Mundavni & Tera Kita Jato Nahi) to Kirtan Sohila
 - Removed Mitar Pyare Nu from the Shabad Hazare Patshahi 10
 - Changed invocation of Gurbani and removed some stanzas from Akaal Ustat
- **1928** - With widespread protest, Babu adds another volume to his course by naming it, 'Special Gurmukhi Course' which now had Bhatt Bani and some Dasam Bani. He had not only adulterated SGGS but also Sri Dasam Granth (here, Teja Singh used a trick to deceive the masses by implying that he is ready to include Bhatt Bani and the masses in return should forsake Ragmala)
- **1928** - Babu Teja Singh and Kahn Singh Nabha receive a death threat for their mischieves (of raising a question on Sri Guru Granth Sahib Ji) on 25th April.
- **1928** - Babu Teja Singh excommunicated from the Panth by Akal Takht on 9th August
- **1929**- Bhasaur publishes Ragmala Khandan
- **1933** - Babu Teja Singh dies as an excommunicated and Lal Singh Sangrur becomes the next head

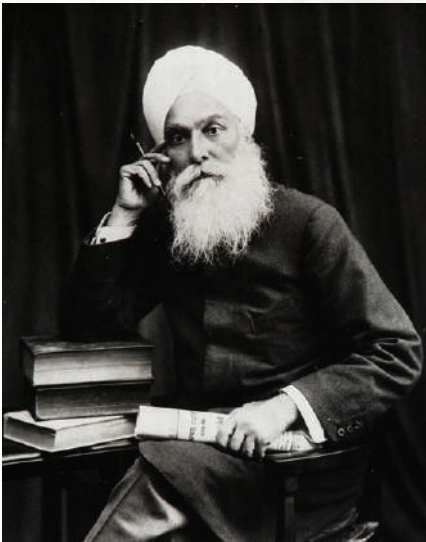
- **1936** - SGPC comes out with a draft 'Sikh Rehat Maryada' which placed an option on the recitation of Rigmala. Babu Teja Singh, Kahn Singh Nabha were among the committee for the creation of Rehat Maryada in 1927 (Panjah Salaa Itihas pg 41)
- **1945** - Recitation of Rigmala from Harmandir Sahib was stopped and this triggered another wave of protests
- **1981** - Shamsheer Singh Ashok writes Madhav Nal Kam Kandla and regurgitated past claims that the Rigmala within SGGS is copied work of Alam's under the patronage of SGPC
- **1988** - Maryada restored at Harmandir Sahib with an Akal Takht Hukamnama dated 29 March 1988 pursuant to Sarbat Khalsa 26th January 1986. Rigmala is read till date at Harmandir Sahib and Akaal Takht.

KAHN SINGH NABHA'S VIEWS

- Babu Teja Singh was of the view that Alam was the original author of Madhavnal, what he failed to understand was that Alam had explicitly written, **ਭਾਖਾ ਬਾਂਧ ਚਉਪਈ ਜੋਰੀ ।**
- Looking into Babu Teja Singh's book, Nitisar Steek which is an exegesis of Poet Sainapat's work, Babu defines **ਭਾਖਾ** as translation but he deliberately failed to use the same logic on Alam
- Similarly, Kahn Singh within his Gurmat Sudhakar published in 1901 says that it was Alam who had created the book, Madhavnal in common language.
- But 29 years later, he changed his viewpoint in Mahankosh and writes that Alam had only translated the text
- It is possible that he would have required a further 29 years to say that it was indeed Jodh who had written the Madhavnal in 991 Hijri and the mention of this date by Alam is only referring to the primary text he was referencing
- One may ask, why the hesitantancy to accept Alam had translated an existing text? The answer lies that the main argument in the Ragmala controversy stems from Kahn Singh's observation of Kartarpuri Bir (which has been proven wrong) in 1918 CE



*Nitisar by Teja Singh
Collection of
Paramjit Singh SGGS Academy*



Kahn Singh Nabha

- What did Kahn Singh say about Kartarpuri Bir which was incorrect (never existed)?
- Mention of a para in the table of content, ਸਾਰੇ ਪਤਰੇ ਗੁਰੂ ਬਾਬੇ ਜੀ ਦੇ ੯੭੪
- Ragmala not found on Ang 974
- Presence of Ratanmala and Rah Mukam at the ending folios
- Grant of land given by Jahangir to Guru Arjan Dev Ji
- Praises of Niranjan Rai
- Mention of Fire in Kartarpur
- Mention of Maharaja Ranjit Singh visiting Kartarpur
- All of the above were not present and were false claims published on 23 January 1918 in Panth Sevak Magazine

- This same article of Kahn Singh was re-published by:
- Ragmala Darpan by Bhasaur in 1919 (3rd edition)
- Prachin Biran by GB Singh in 1944
- It becomes clear that neither the authors of the above written books, confirmed the findings before re-publishing the letter. Do note, GB Singh authored a book on the manuscripts of SGGS and he too had totally relied on Kahn Singh without even inspecting it himself
- Kahn Singh later in 1922 in his Gurmat Sudhakar 3rd edition says that the Ragmala is written on some addendum pages and folio 974 is empty then he claims that a Sikh had written Ragmala and collaborate the story with Bhai Banno.
- Going further to 1930, Kahn Singh writes an entry in his Mahankosh that accepts that the Saroop which is present at Kartarpur was infact scribed by Bhai Gurdas Ji and it has 975 folios.
- However, like other detractors, Lal Singh maintained Kahn Singh's earlier lies by regurgitating the '974' lie (Ragmala Daman, pg 21, 1956)



Interestingly, Kahn Singh's father, Narain Singh was the Mahant of Dera Baba Ajaypal Singh, a heretic cult which believes that Guru Gobind Singh Ji is not the final physical Guru and believes in physical Guru (Deh Dhari)*

**Above is a narrative used by the Namdharis who believe Sri Guru Gobind Singh Ji did not merge with the formless (a view that was supported by Giani Gian Singh- another denigrator of Ragmala). Kahn Singh writes in 1927 about the description of Ajaypal Singh referring him to Sri Guru Gobind Singh Ji (Itihas de Ankhile Patar, Phulwari). However, back in 1922, he accepted that Guru Ji had merged with the formless and Guruship has been conferred to SGGS (Gurmat Sudhakar). Further, in 1930, Kahn fails to provide any useful information of Ajaypal Singh but connects it to the successor Mahants (his family line) (Mahankosh). Question arises if Guru Ji had merged with the formless, why is Ajaypal being projected as Guru in 1922? Kahn plays the "Muddying the Waters" scheme which he executes very well.*

- Readers can appreciate how the 1918 false statement on ਸਾਰੇ ਪਤਰੇ ਗੁਰੂ ਬਾਬੇ ਜੀ ਦੇ ੯੭੪ was left out in 1922 and later in 1930 a folio was added to the count to 975 with statement accepting Bhai Gurdas Ji as the scribe of Kartarpuri Bir. What Kahn Singh is doing here is creating a dispute, where pro-Ragamala will utilise his mahankosh and anti lobby can utilise his letter, with matters becoming worse if the Kartarpuri Bir does not survive (which it did, in this case).
- This means that Kahn Singh knew of his mistake and admitted Ragmala into his count of folios and accepting the Nishans belonging to Sri Guru Arjan Dev Ji and Sri Guru Hargobind Sahib Ji
- The findings of Kahn Singh Nabha on Kartarpuri Bir were proven to be false after research expeditions were done by Sikh scholars and published to the public:
 - 10 September 1945 - 8 member committee
 - 7 October 1945 - SGPC's sub-committee
- Nevertheless, what Kahn Singh did left a very big scar with his false propaganda assisted by the Bhasaurias

“ਸਿਮਤ ੧੬੬੧ ਮਿਤੀ ਭਾਵੇ
ਵਲੀ ੧ ਪੋਥੀ ਲਿਖ ਪਹੁੰਚੇ ॥
ਸਾਰੇ ਪਤਰੇ ਗੁਰੂ ਬਾਬੇ ਜੀ ਦੇ
੯੭੪ ॥

“ਪੋਥੀ ਲਿਖ ਪਹੁੰਚੇ”—ਇਸਦਾ
ਨਿਰਣਾ ਤਾਂ “ਗੁਰੂ ਗਿਰਾ ਕਸੇਟੀ”
ਵਿਚ ਕੀਤਾ ਗਿਆ ਹੈ, ਪਰ ਇਸਦਾ
ਪ੍ਰਕਰਣ ਅਨੁਸਾਰ ਵਸਦਾ ਹੈ, ਕਿ ਕਰਤਾਰ
ਪੁਰ ਵਾਲੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ੯੭੪ ਵੇ
ਪਤਰੇ ਪਰ ਮੁਦਾਵਲੇ ਹੈ, ਅਰ ੯੭੪ ਵੇ
ਪਤਰੇ (ਜਿਸ ਪਰ ਅੰਗ ੯੭੪ ਮੋਦਾ ਹੈ)
ਕੋਰਾ ਪਿਆ ਹੈ। ਇਸ ਤੋਂ ਸਾਫ਼ ਪਾਯਾ ਜਾਂਦਾ
ਹੈ ਕਿ “ਗੁਰੂ ਬਾਬੇ ਦੇ ਸਾਰੇ ਪਤਰੇ
੯੭੪” ਦੀ ਗਿਣਤੀ ਤੋਂ ਬਾਹਰ ਜੋ
ਹੁਣ ਹੈ, “ਓਹ ਗੁਰੂ ਬਾਬੇ ਦਾ
ਅੰਗਨਹੀ”।

ਮਾਏ ਅੰਤ ਦੇ ਵਾਹੁ ਪਤਿਆਂ
ਪਰ ਕਰਤਾਰ ਪੁਰ ਵਾਲੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ
ਵਿਖੇ ਕੇਵਲ ਰਾਗਮਾਲਾ ਹੀ ਨਹੀਂ, ਕਰਤਾਰ
ਰਚਨਾ ਮਾਲਾ ਹੈ, ਰਾਗ ਮੁਕਾਮ ਦੀ ਸਾਖੀ
ਹੈ ਅਰ ਅੰਤ ਲੇਖ ਬੀ ਹੈ—

- Before we end, let us look at another one of Nabha's "marvels" on Kartarpuri Bir in Gurmat Sudhakar and also the later Mahankosh:

ਹਮ ਕਹ ਸਕਤੇ ਹੈਂ ਕਿ ਯਿਹ ਪਤ੍ਰ ਪੰਚਮ ਗੁਰੂ ਜੀ ਨੇ ਨਵਮ ਗੁਰੂ ਸਾਹਿਬ ਕੇ
ਸਲੋਕੋਂ ਕੇ ਲੀਏ ਖਾਲੀ ਰਖਾ ਥਾ ।

Translation: I (Kahn Singh) can say that the empty folio (within Kartarpuri Bir) has been kept empty by the Fifth Guru for the Saloks of the Ninth Guru Sahib.

(Gurmat Sudhakar, 1st ed., pg 500)

- Here, Kahn Singh is talking about the Kartarpuri Bir's empty folios where he says that he believes that they were left by Sri Guru Arjan Dev Ji for Sri Guru Tegh Bahadur Sahib's Gurbani to be added later (a statement many absorbed into their writings with Giani Bishan Singh being one)
- Now let us look at his Mahankosh:

ਬਹੁਤ ਸਾਰੇ ਸਿਖ ਆਖਿਆ ਕਰਦੇ ਹਨ ਕਿ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਨੇ ਨੌਵੇਂ
ਸਤਿਗੁਰੂ ਦੀ ਬਾਣੀ ਲਈ ਖਾਲੀ ਪਤਰੇ ਛੱਡ ਦਿੱਤੇ ਸਨ, ਪਰ ਇਹ ਖਿਆਲ
ਗਲਤ ਹੈ। ਕਿਉਂਕਿ ਪਤਰੇ ਅਜੇਹੀ ਥਾਂ ਖਾਲੀ ਹਨ ਜਿਸ ਥਾਂ ਗੁਰੂ ਤੇਗ
ਬਹਾਦਰ ਸਾਹਿਬ ਦੀ ਬਾਣੀ ਦਰਜ ਨਹੀਂ ਹੋ ਸਕਦੀ”

Translation: Many people say that Guru Arjan Dev Ji had left empty folios for the Bani of the Ninth Satguru (within Kartarpuri Bir) but this is wrong. Because, there are some empty folios at those places that no Bani of Guru Tegh Bahadur Sahib Ji is present.

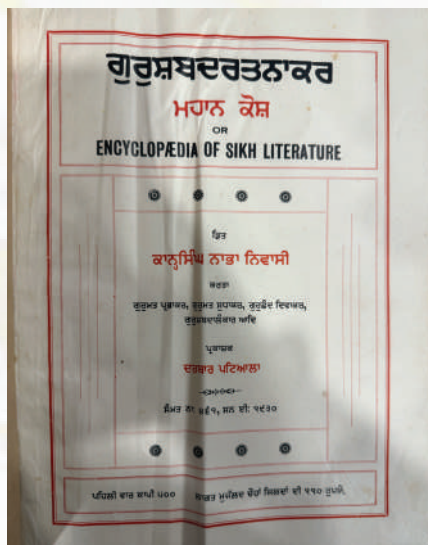
(Mahankosh, entry: Granthsahib Sri Guru)

Just like the Ajaypal story, Kahn Singh is again using strategic ambiguity to confuse the readers

- Readers, can now appreciate how Kahn Singh spread his personal opinion without a factual analysis in his Gurmat Sudhakar and later, himself debunked it in his later published Mahankosh
- Schemes such as muddying the waters are a great recipe for long winded conflicts and Kahn Singh very well knew how to play it.
- Kahn purposely threw conflicting perspectives specifically to make the truth harder to see.
- With a number of conflicting statements, it is not possible for it to be an error but when someone is pushed into being an idol by other “scholars”, he is left without an option to correct his mistakes which then results in such duality provoking writings
- Also, such contradicting statements will only cast even more doubts and confusion.

*1st Edition of Mahankosh published
in 1930 (500 copies)*

*Collection of
Paramjit Singh SGGS Academy*



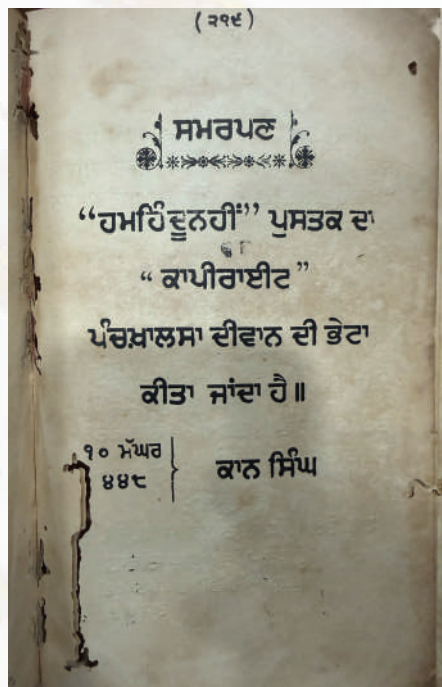
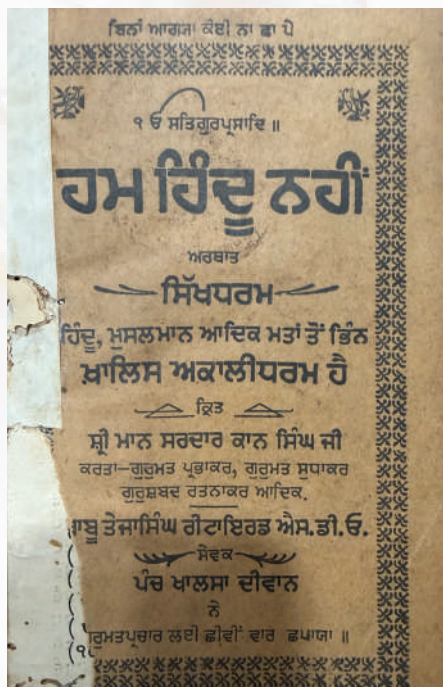
- There was a tract published in 1933 named, 'S B Bhai Kahn Singh Ji Dian Gurmat Sanbandi Likhta Di Partal' which was an analysis done on the writings of Kahn Singh by Sardar Gurpal Singh
- Upon studying Kahn Singh's books and articles, he came to the following conclusion which finds mentioned in the preface:

“ਮੈ ਸ:ਬ: ਭਾਈ ਕਾਹਨ ਸਿੰਘ ਜੀ ਦੇ ਨਾਮ ਤੇ ਛਪੇ ਗ੍ਰੰਥ ਦੇਖੇ ਹਨ, ਜਿਸ ਤੋਂ ਮੈਂ ਇਸ ਨਤੀਜੇ ਪਰ ਪੁੱਜ ਗਿਆ ਹਾਂ ਕਿ ਭਸੌੜ ਆਪਣੇ ਆਪ ਵਿਚ ਕੁਝ ਨਹੀਂ ਸੀ, ਜੋ ਕੁਝ ਉਹ ਕੰਮ ਕਰ ਰਹੇ ਸਨ, ਅਸਲ ਵਿਚ ਸ: ਕਾਹਨ ਸਿੰਘ ਜੀ ਹੀ ਉਹਨਾਂ ਤੋਂ ਕਰਾ ਰਹੇ ਸਨ। ਗਲ ਇਥੇ ਹੀ ਨਹੀਂ ਮੁਕਦੀ, ਮੈਂ ਇਸ ਨਤੀਜੇ ਤੇ ਪੁੱਜ ਗਿਆ ਹਾਂ ਕਿ ਭਾਈ ਸਾਹਿਬ ਕਾਹਨ ਸਿੰਘ ਜੀ ਲਿਖਤ ਕਿਤਾਬਾਂ ਪੰਥ ਲਈ ਜ਼ਹਿਰ ਹਨ।”

Translation: (I have seen the books published under the name of Sardar Bahadur Bhai Kahn Singh Ji from which I have arrived to my conclusion that Bhasaur by themselves are nothing. Whatever they are working on is actually being told by Kahn Singh. This does not stop here, I further conclude that the books by Kahn Singh are poison for the Panth.)

(Akali Akhbar 23 October 1945, pg 4- Harmindar Singh)

- Kahn Singh Nabha published a book called, Hum Hindu Nahi in 1898CE where he gives rebuttals to the assertions by the Hindus that Sikhi is part of Hinduism.
- This book grew particularly famous amongst Sikh masses



6th Edition of *Hum Hindu Nahi*, published by Teja Singh Bhasaur with its rights transferred to Panch Khalsa in 1917CE

Collection of Paramjit Singh SGGS Academy

- Leaving the contents aside, this book contain links to Babu Teja Singh Bhasaur in particular with the 6th edition (image appended). The copyright of this famous book was transferred to Baba Teja Singh speaks of the closeness both of them shared.
- Further, when complaints were sent to the British government by those fearing the breaking of Hindu-Sikh unity, H.A.B Retigan wrote that the book has no objection from the British law when many other Sikh texts were declared unlawful under the same law.

- From the above, it was well-known back then of the relationship of Kahn Singh Nabha with the Singh Sabha Bhasaur (Teja Singh)
- So much that when Teja Singh's true colours were evident through the publication of Sri Guru Granth Sahib Ji without the Ragmala, people were very disheartened and angry that someone is questioning the very integrity of Sri Guru Granth Sahib Ji
- With the closeness shared between Kahn Singh & Teja Singh, it was evident that both were aware of each other's works.
- Both Teja Singh & Kahn Singh were sent a death threat as per the following translation on 25th April 1928
- This had Kahn Singh frightened but Teja Singh became even more bold by challenging the threat

To (the people who are doing open mischiefs in Guru Khalsa) - Babu Teja Singh and Kahan Singh, the authors of the book, Guru Granth, you both are guilty. And so Panth has given you death sentence. Come to the Akal Takhat to apologise and to refrain from doing mischiefs in future. Otherwise you will be killed. Be sure both of you will be killed according to the Panthic order. Days are approaching, world would see and it would become a precedent.

Yours sincere but
now blood thirsty,
We are
Dushat Dokhian Pakar Pachar Dal
25.4.28

Ref: The Bhasaur Movement pg 119

- Furthermore, Kahn Singh's doubt on other writings within Sri Guru Granth Sahib Ji can be seen through his letter to Khalsa Akhbar (published thereafter) when asked on his silence on the Ragmala issue:

ਤੇ ਰਾਗਮਾਲਾ ਨਾਲੋਂ ਬੁਰੀਆਂ ਗੱਲਾਂ ਬੀੜਾਂ ਵਿਚ ਲਿਖੀਆਂ ਹਨ। ਇਸ ਲਈ
ਇਸ ਬਾਰੇ ਚੁੱਪ ਹੀ ਭਲੀ ਹੈ।

There are more offensive writings within the Sri Guru Granth Sahib (Bir) than the Ragmala. Thus it is better to remain silent.

- Kahn Singh says here that there are more terrible writings within the Bir than just Ragmala, clearly proving that intention is much more than just the Ragmala
- After this, Kahn Singh writes another letter to the denigrators which was published in Panth Sewak paper on 12 December 1917 where he again proved the above:

ਰਾਗਮਾਲਾ ਇਤਨੀ ਦੁਖਦਾਈ ਵਸਤੂ ਨਹੀਂ, ਉਸਤੋਂ ਭੀ ਵਧੀਕ ਬੁਰੇ ਲੇਖ
ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿੱਚ ਪਾਏ ਜਾਂਦੇ ਹਨ...

Ragmala is not as unfortunate composition, there are some even worst writings included within the Granth Sahib

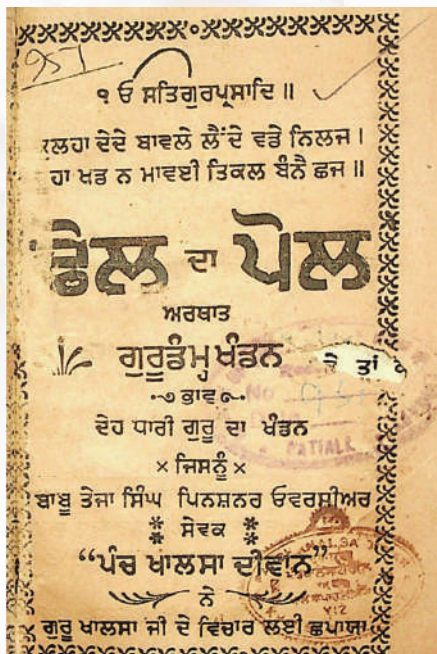
ਇਸ ਪ੍ਰੰਗ ਵਿੱਚ ਮੈਂ ਏਹ ਪ੍ਰਗਟ ਕਰੇ
 ਬਿਨਾਂ ਨਹੀਂ ਰਹਿ ਸਕਦਾ, ਕਿ ਸਿੱਖਾਂ ਨੂੰ
 ਆਪਣੇ ਧਰਮ ਪੁਸਤਕਾਂ ਦੀ ਬਹੁਤ ਘੱਟ
 ਵਾਕਫੀਯਤ ਹੈ, ਕੋਈ ਖੋਜ ਭਾਲ ਵਾ ਯਤਨ
 ਨਹੀਂ ਕਰਦਾ। ਸੁਣੀਆਂ ਗੱਲਾਂ ਪਰ ਯਕੀਨ
 ਕਰ ਬੈਠਦੇ ਹੋਨ। ਮੈਂ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ
 ਦੀਆਂ ਬੀਜਾਂ (ਜ਼ਿਲਦਾਂ) ਦਾ ਨਿਰਣਾ
 "ਗੁਰਗਿਰਾਕਸੋਟੀ" ਵਿੱਚ ਵਿਸਥਾਰ ਨਾਲ
 ਕੀਤਾ ਹੈ, ਪਰ ਇਹ ਇਥੀ ਮੁਸੰਦਾਂ ਅਤੇ
 ਬੁਰਫ਼ਿਆਂ ਦੇ ਉਪਦੇਵ ਦੇ ਭਯ ਤੋਂ ਹੁਣ
 ਕੋਈ ਪ੍ਰਕਾਸ਼ ਨਹੀਂ ਕੀਤੀ। ਪਾਠਕਾਂ ਨੂੰ
 ਨਿਸਚਯ ਰਹੇ ਕਿ ਮੈਂ ਆਪਣੀ ਯਤਨੀ ਦੇ
 ਭਯ ਤੋਂ ਕਦੇ ਨਹੀਂ ਡਰਿਆ। ਮੈਨੂੰ ਸਿੱਧੇ ਦੇ
 ਪ੍ਰਗਟ ਕਰਦੇ ਵਿੱਚ ਕਦੇ ਭੀ ਸੰਕੋਚ ਨਹੀਂ,
 ਪਰ ਡਰ ਭੇਵਲ ਏਹ ਹੈ ਕਿ "ਗੁਰਗਿਰਾ
 ਕਸੋਟੀ" ਦਾ ਦਰਸ਼ਨ ਹੁੰਦਿਆਂ ਹੀ ਅਨੇਕ
 ਵਿਸਿਆਂ ਪਰ ਰੋਸ਼ਨੀ ਪੈਜਾਣੀ ਹੈ, ਅਰ
 ਰਾਗਮਾਲਾ ਤੋਂ ਵਧੀਕ ਵੰਗ ਛਿੜ ਪੈਂਦੀ ਹੈ,

Kahn Singh's letter in Panth Sevak
23 January 1918

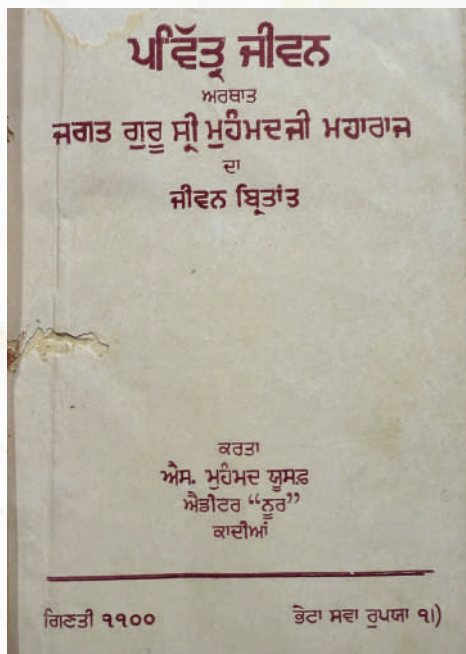
- Unlike Teja Singh who stood his ground, Kahn Singh was political in a way that he did not publish his work on his analysis on what should and shouldn't be removed from Sri Guru Granth Sahib Ji fearing similar repercussions faced by Babu Teja Singh (after his excommunication).

- However, he had expressed this in his letter on 12 December 1917 and also 23 January 1918 for his Gur Gira Kasauti.
- According to Panch Khalsa's records as published by N. Gerald Barrier, Kahan Singh Nabha had several manuscripts that raised questions about various editions and copies of the Guru Granth Sahib.
- Kahn Singh supposedly felt that kachian (unripe) writings should be removed from the Guru Granth Sahib. Only pure Gurbani was permissible. Fearing reprisals, he postponed revising several earlier treatises which could have led to more trouble, and concentrated instead on preparation of his major work, the encyclopaedic Mahan Kosh.
- The above writings of Nabha remained unpublished to prevent Nabha from being persecuted similarly to Bhasaur who faced many difficulties like fund shortages and closing of schools due to lack of support. However, certain segments still supported Teja Singh and Panch Khalsa like those in Malaya who kept rendering monetary assistance even till the late 1970's
- However, the above makes it evident that the claim raised by Sardar Gurbal Singh in Akali Akhbar was not unfounded.

- Before going further to this point, Bhasaur has said that reading Ragmala which is written by a Muslim in Sri Guru Granth Sahib Ji is derogatory but let us see some real-life actions of the detractors.
- Sardar Mohd Yusof wrote a book on the life of Prophet Muhammad in Gurmukhi called, ਪਵਿੱਤ੍ਰ ਜੀਵਨ ਅਰਥਾਤ ਜਗਤ ਗੁਰੂ ਸ੍ਰੀ ਮੁਹੰਮਦ ਜੀ ਮਹਾਰਾਜ ਦਾ ਜੀਵਨ ਬ੍ਰਿਤਾਂਤ (Holy life : Life story of Jagat Guru Sri Muhammad Ji Maharaj)
- The title by itself is an appropriation of Sikhi by exploiting Sikh titles for a foreign faith Religious Leader for Dawah of Islamic Faith and the appreciation of the book was given by 2 Sikh scholars of the time, Sardar Bahadur Kahn Singh Nabha and Sardar Bahadur Arjan Singh Rais Bagarian
- Both commended the work of Mohd Yusof and recommended all to read which by default accepts the main title of the book. Such negligence from these scholars speak volume of their character.
- The title 'Jagat Guru', 'Sri', and 'Maharaj' are misnomers
- The above is even concurred by a book published by Panch Khalsa (under Babu Teja Singh), Guru Dam Khandan (pg 23) where it is written that 'Guru' should only be exclusive for Sri Guru Nanak Dev Ji (& the subsequent 10 Gurus).



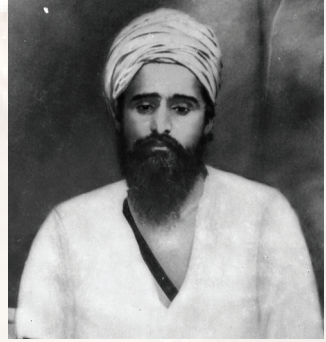
*Dhol da Pol
published in 1913CE by Panch
Khalsa*



*Biography of Prophet Muhammad
Collection of Paramjit Singh SGGS
Academy*



*Sant Attar Singh
Ji Mastuana Vale*



*Sant Sundar
Singh Ji Khalsa
Bhindranwale*

- The time when this book was written, proselytization was actively being done at behest of British Empire evangelizing Sikhs into Christianity, Arya Samaj was focussing on making Sikhs into Hindus and Muslims with their Dawah to convert Sikhs into Islam.
- Writing and recommending such a book is not wrong but the situation it was written in
- Notable names or members of influential families left Sikhi like for example some members of Sikh Misl: Nakai.
- Likes of Sant Attar Singh Ji Mastuana Vale and Sant Sundar Singh Ji Khalsa Bhindranwale, travelled thousands of miles to educate Sikhs on Sikhi and to put a stop to these efforts which was also being played by prominent Sikh 'scholars' of the time
- Kahn Singh Nabha promotes the book to the Gurmukhi audience when the situation of Sikhi was so bleak in Punjab that people estimated Sikhi would vanish from Punjab in matter of few decades if no effort was undertaken by our Saints.

SHAMSHER SINGH

ASHOK

- Shamsheer Singh was a research scholar with the SGPC and he wrote a book on Madhav Nal wherein he claimed that Ragmala is not Gurbani
- Lets dwell into Shamsheer Singh Ashok's views on Kahn Singh Nabha:

ਮੈਂ ਸਮਝਦਾ ਹਾਂ, ਭਾਰਤ ਵਰਸ਼ ਨੇ ਅਜ ਤੋੜੀ ਕੇਵਲ ਦੋ ਰਿਸ਼ੀ ਪੈਦਾ ਕੀਤੇ ਹਨ। (੧) ਭਾਈ ਕਾਹਨ ਸਿੰਘ ਜੀ ਅਤੇ (੨) ਡਾਕਟਰ ਰਵੀਂਦਰ ਨਾਥ ਟੈਗੋਰ। ਬੰਗਾਲੀਆਂ ਦੀ ਗੁਣ ਗ੍ਰਾਹਕਤਾ ਦੇ ਕਾਰਣ ਟੈਗੋਰ ਦੀ ਗੁਡੀ ਅਸਮਾਨ ਵਿਚ ਚੜ੍ਹੀ ਅਰ ਉਸ ਨੂੰ ਇਕ ਛੋਟੀ ਜੇਹੀ ਕਿਤਾਬ ਬਣਲੇ ਨੋਬਲ ਪ੍ਰਾਈਜ਼ ਮਿਲ ਗਿਆ। ਜੇ ਭਾਈ ਕਾਹਨ ਸਿੰਘ ਜੀ ਬੰਗਾਲ ਵਿਚ ਪੈਦਾ ਹੁੰਦੇ ਤਾਂ ਸ਼ਾਇਦ ਉਨ੍ਹਾਂ ਦੇ ‘ਗੁਰੂ ਸ਼ਬਦ ਰਤਨਾਕਰ’ ਦਾ ਵੀ ਕੋਈ ਮੁੱਲ ਪੈ ਜਾਂਦਾ, ਪਰ ਪੰਜਾਬੀਆਂ ਨੇ ਆਪਣੇ ਬੇਦ ਬਿਆਸ ਨੂੰ ਪਛਾਣਨ ਦੀ ਕੋਈ ਕੋਸ਼ਿਸ਼ ਨਹੀਂ ਕੀਤੀ।

I am of the opinion that in India has given birth to only two (2) Rishis in recent history. One is Bhai Kahn Singh and the other is Dr. Ravinder Nath Tagore. Due to the appreciation of virtues by the Bengalis, Tagore was made famous and he received the Nobel Prize for just a small book. If Bhai Kahn Singh was born in Bengal he would probably have received some value for his Guru Shabad Ratnakar. But Punjabis have failed to recognise their Ved Vyas.

- Here, Shamsheer claims that today there are only 2 Rishis who have taken birth in modern India, Kahn Singh and Rabindranath Tagore. Then he goes to belittle Tagore's work and his achievement of Nobel Prize before coming to the point that Mahankosh would have gotten some appreciation if he was born in Bengal.
- What Shamsheer is doing here is fueling the Punjabi supremacist mindset and getting the Punjabi readers to his approval.
- From the above it is clear that Ashok was a fan/disciple of Nabha who looked at him in comparison to India's father of literature, Vyas, the author of 18 Puranas, author of world's greatest epic, Mahabharat. Vyas's contribution to literature is undisputed and had profound impact to Indian society for thousands of years.
- We are not belittling Nabha's works but the above is an inappropriate comparison.
- Kahn Singh was a recipient of 'Sardar Bahadur' from the British Government for his contributions whereas Rabindranath Tagore rejected an even greater title, knighthood in protest of the Jallianwala Bagh massacre (where hundreds of Punjabis - not his natives, lost their lives at the hands of the British Government).
- Kahn Singh remained deeply loyal to his colonial masters and made no to little attempts for freedom fighting whereas, Rabindranath wrote against the colonisers.
- Kahn Singh had lied on the Kartarpuri Bir and remained unapproachable when corrected

- Kahn Singh appropriated Sikh holy words reserved for the Gurus to prophet muhammad, that too, during high-time of conversions of Sikhs into Islam whereas, Rabindranath was critical upon the Abrahmic faiths
- From the above, it gives an impression that a better choice would have been Rabindranath rather than Kahn Singh, but Shamsheer chose the latter and ridiculed the earlier.
- Do note that, Shamsheer was a Research Scholar of SGPC and the words above do seem more of a poet praising his teacher (Guru) rather than a research scholar who is required to have critical thinking and good acumen
- Shamsheer Singh writes on 5th August 1945 that Ragmala is written in Kartarpuri Bir on an unnumbered folio and by a different hand just like Kahn Singh had written which shows that he had not even seen the Kartarpuri Bir. How could a research scholar rely on someone else's views when the said manuscript was just 60km away from Amritsar? Making such a big claim against a well established tradition without any research shows that Shamsheer worked for a propoganda.
- Similar lie was also written by Lal Singh Sangrur in 1973 where he regurgitates Kahn Singh's lies again proving that he had not seen the Kartarpuri Bir as well or was deliberately lying.
- However, SGPC's sub committee where Shamsheer Singh was attached, sent a committee under Principal Jodh Singh, Prof Teja Singh and Principal Ganga Singh who have confirmed it is the same ink and scribe, 19 days prior to Shamsheer's another claim on 7 October 1945.

- Shamsheer's article came out in 27 October 1945. A month ago on 10 September 1945 a committee under Sardar Maan Singh (BA LLB) and Sardar Hukam Singh (BA LLB) retired district and sessions judge Amritsar published their article on 18 October 1945 in Khalsa Smachar which confirmed it is the same ink and paper.

Ashok & SGPC

- A question now erupts - why is SGPC still allowing this doubt to linger on?
- On one side, SGPC's committee is saying Ragmala is present within the Kartarpuri Bir with same pen and ink and on the flipside, is Shamsheer, their research scholar who is saying otherwise
- Why isn't this tallying?
- Why isn't Shamsheer Singh addressing this report by his own organisation within his article? Why wasn't the 8 member committee report addressed? Why the silence?
- It seems SGPC is purposely creating doubts just like within their draft Sikh Rehat Maryada which puts an option to the reading of Ragmala and does not concretely address the Dasam Granth
- Neither here nor there is a perfect recipe for never ending disputes
- SGPC has been playing the cards on both sides leaving decades long disputes which it continues to do so till date

- Coming back to Shamsheer, we have seen previously how Kahn Singh Nabha had contradicted his statements and the same is with Shamsheer.
- Shamsheer (1904 - 1986), in the Akali Akhbar claims:

“ਰਾਗਮਾਲਾ ਕਰਤਾਰਪੁਰੀ ਬੀੜ ਦੇ ਵਾਧੂ ਪੱਤਰੇ ਤੇ ਬਾਬਾ ਧੀਰਮਲ ਦੀ ਲਿਖੀ ਹੈ”

Ragmala has been included into the empty folios of Kartarpuri Bir by Baba Dhirmal.

(Akali Akhbar 27th October 1945)

- Around 36 years later, Shamsheer changes his statements and says :

“ਸੋ ਜਾਪਦਾ ਇਹ ਹੈ ਕਿ ਰਾਗਮਾਲਾ ਕਿਸੇ ਹੱਥ-ਲਿਖਤ ਬੀੜ ਵਿਚ ਸ੍ਰੀ ਦਸਮੇਸ਼ ਜੀ ਦੇ ਜੋਤੀ ਜੋਤਿ ਸਮਾਉਣ ਮਗਰੋਂ ਚਾੜ੍ਹੀ ਗਈ, ਸ਼ਰਦਾ, ਭਲੇਖੇ ਜਾਂ ਸ਼ਰਾਰਤ ਕਾਰਨ। ਕਿਸ ਨੇ ਚਾੜ੍ਹੀ? ਇਹ ਪਤਾ ਨਹੀਂ ਲੱਗ ਰਿਹਾ।”

It seems that the Ragmala was included within a hand-written Bir after the merge of Sri Guru Gobind Singh Ji. Due to either, faith or error or mischief. Who included it? We are unable to find out.

(Ragmala Nirnai, July 1981)

- One is to appreciate the manner in which Shamsheer writes his statement in 1981. Neither there is a correction to his earlier statement nor even a mention of the change. The mischief Shamsheer talks about is within him instead.

BHASAUR & SPGC

- Bhasaur had played a huge role in the early days of SGPC.
- Teja Singh was a frequent visiting speaker at their events including during the drafting of Sikh Rehat Maryada
- After the excommunication of Teja Singh, Bhasaur's influence reduced to certain extent but still remained especially in overseas territories like Malaysia
- What we see is that Lal Singh Sangrur's book was re-published by the SGPC in year 2000 with the introduction written by Giani Gurditt Singh, author of the infamous book, Mundavni
- This is the same Lal Singh who championed the anti-Ragmala, anti-Bhagat Bani, Bhasaur's version of Hazuri Bir, changing the Amrit Maryada (removing Patasey & replacing Chaupai Sahib & Anand Sahib with Rehras & Sohila) (*Ref: Khalsa Rehat Parkash*)
- Why is SGPC still publishing it?
- Let us also look at Giani Gurditt Singh who had written the preface

ਗੁਰਦੁਆਰਿਆਂ ਵਿਚ ਰਹਿਤ-ਮਰਯਾਦਾ ਜੀਯਤ ਕਰਨ ਲਈ ਕਮੇਟੀ :

ਇਸ ਤੋਂ ਉਪਰੰਤ ਜਥੇਦਾਰ ਤੇਜਾ ਸਿੰਘ ਜੀ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਦੀ ਫਜ਼ਵਾਜ਼ ਤੇ ਸ: ਰਵੇਲ ਸਿੰਘ ਜੀ ਦੀ ਤਾਈਂ ਕਰਨ ਉਤੇ ਸਰਬ-ਸੰਮਤੀ ਨਾਲ ਪਾਸ ਹੋਇਆ ਕਿ ਕਈਆਂ ਕਾਰਣਾਂ ਕਰਕੇ ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਸੰਬੰਧੀ ਮੱਤ-ਭੇਦ ਪੈਦਾ ਹੋ ਗਏ ਹਨ ਤੇ ਹੁੰਦੇ ਜਾ ਰਹੇ ਹਨ, ਇਸ ਲਈ ਹੇਠ ਲਿਖੇ ਵਿਦਵਾਨਾਂ ਦੀ ਇਕ ਸਬ-ਕਮੇਟੀ ਬਣਾਈ ਜਾਵੇ ਜੋ ਰਹਿਤਨਾਮਿਆਂ ਤੇ ਹੋਰ ਗੁਰਮਤ ਗ੍ਰੰਥਾਂ ਤੇ ਮੁਖੀਆਂ ਦੀ ਰਾਇ ਨਾਲ ਗੁਰਮਤ ਦੀ ਰਚ-ਰੀਤੀ ਦਾ ਖਰੜਾ ਤਿਆਰ ਕਰਕੇ ਛੇਤੀ ਹੀ ਸ਼੍ਰੋਮਣੀ ਗੁ: ਪ੍ਰ: ਕਮੇਟੀ ਵਿਚ ਵਿਚਾਰ ਲਈ ਪੇਸ਼ ਕਰੇ :-

੧੧. ਭਾਈ ਲਾਭ ਸਿੰਘ ਜੀ ਕੁੰਭੀ, ਸ੍ਰੀ ਦਰਬਾਰ ਸਾਹਿਬ, ਅੰਮ੍ਰਿਤਸਰ
੧੨. ਭਾਈ ਹਜ਼ੂਰ ਸਿੰਘ ਜੀ, ਹਜ਼ੂਰ ਸਾਹਿਬ, ਦੱਖਣ
੧੩. ਪੰਡਿਤ ਬਲਿੰਦ ਸਿੰਘ ਜੀ, ਪਟਿਆਲਾ
੧੪. ਭਾਈ ਵੀਰ ਸਿੰਘ ਜੀ, ਅੰਮ੍ਰਿਤਸਰ
੧੫. ਬਾਬੂ ਤੇਜਾ ਸਿੰਘ ਜੀ, ਪੰਚ ਖੰਡ, ਭਜੌਰ
੧੬. ਗਿਆਨੀ ਹੀਰਾ ਸਿੰਘ ਜੀ 'ਦਰਦ', ਅੰਮ੍ਰਿਤਸਰ

*Excerpt from the book Panjah Sala Itihaas SGPC by
Shamsher Singh Ashok*

ਸਿਖ ਧਰਮ ਅਤੇ ਅਨਯ-ਮਤ



ਗਿਆਨੀ ਲਾਲ ਸਿੰਘ
(ਸੰਗਰੂਹ ਵਾਲੇ)

ਧਰਮ ਪ੍ਰਚਾਰ ਕਮੇਟੀ
(ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ)
ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ।

- Gurditt Singh writes in the preface of Lal Singh's Sikh Dharam ate Anye Mat:

ਪਿਛੋਂ ਜਾ ਕੇ ਜਦੋਂ ਬਾਬੂ ਤੇਜਾ ਸਿੰਘ ਦਾ ਖਾਲਸਾ ਪੰਥ ਨੇ, ਮਨ ਆਈਆਂ ਭਾਵਨਾਵਾਂ ਅਨੁਸਾਰ ਕੀਤੀਆਂ ਕੁਝ ਕਾਰਵਾਈਆਂ ਕਾਰਣ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਤੇ ਅਰਦਾਸਾ ਬੰਦ ਕਰ ਦਿੱਤਾ ਤਾਂ ਗਿਆਨੀ ਲਾਲ ਸਿੰਘ ਵਧੇਰੇ ਸੁਚੇਤ ਹੋ ਗਏ ਅਤੇ ਪੰਥ ਦੀ ਮੁੱਖ ਧਾਰਾ ਨਾਲ ਸੁਰ ਮਿਲਾ ਕੇ ਚਲਣ ਲਗੇ ।

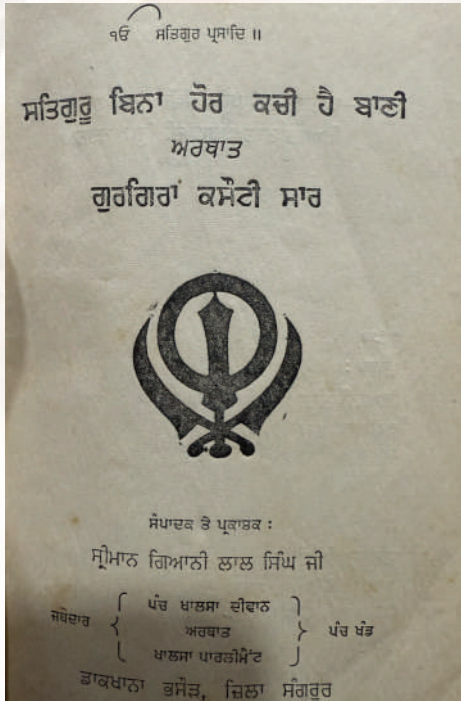
Later when Babu Teja Singh, due to some emotionally driven actions by Khalsa Panth, resulted in a decision from the Akal Takht. Giani Lal Singh became more cautious and started to move in tune with the mainstream of the Panth.

- Gurditt says that the decision by Akal Takht to excommunicate Babu Teja Singh was that which flowed from feeling rather than thought. Teja Singh had the audacity to change the structure of Sri Guru Granth Sahib and question Gurbani, but that does not carry any weight for Gurditt as he had done the same.
- Secondly, Gurditt says that Lal Singh grew more cautious and interestingly fails to mention that Lal Singh had apologised for his mistakes (Panjah Sala Itihas pg 53)
- Thirdly, Lal Singh continued the usage of Wahuguru (satgur bina pg 124) even after it was one of the four transgression (panjah sala pg 54) Teja Singh had committed and was excommunicated for.

- Fourthly, Gurditt claims Lal Singh started to move in tune with the mainstream (preface written on 27 January 2000) but this is a blatant lie. Why?
- Lal Singh (1887-1975CE) maintained similar views as his predecessor, even after Teja Singh's excommunication, he continued to author many literature deemed inappropriate or offensive through many different publishers sometimes those present in Malaya or Singapore
- Maybe this was what Gurditt meant when he said more cautious. Neither his views nor his slanderous literature ever stopped from publishing till his death and later by the likes of Gurditt under the guise of SGPC
- Let us explore a book by Lal Singh, Satgur Bina Hor Kachi Hai Bani and see how Gurditt had **lied** on Lal moving in tune with the Panth
- The whole book is filled with such vile text
- How could he have opposed Lal Singh when he shared similar views but just had decided to change the methodology
- In principal, views of Bhasaur matched with Gurditt and his propaganda of changing the structure of Gurbani.



*Lal Singh Sangrur
(Successor of Panch Khalsa Bhasaur.
Notice the similar dressing style like Teja Singh)*



Authored by Lal Singh Sangrur

Published in 1973

Page references below are of this book.

Collection of

Paramjit Singh SGGS Academy

- Gurditt who writes the preface of Lal Singh's book which on the exterior portrays how Sikhi is different than Hindu faith but this same difference goes beyond just worshipping deities and goes to Bhatt Bani where references to these deities is made.

- Lal Singh was a:

1. Disbeliever of Ragmala

ਕਿਸੇ ਲਿਹਾਜ਼ ਨਾਮ ਭੀ ਇਸ ਰਚਨਾ ਦਾ ਸਬੰਧ

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਨਾਲ ਨਹੀਂ (pg128)

In no manner is this composition related to Sri Guru Granth Sahib Ji

2. Disbeliever of 9 Dhuna

ਧੁਨਾਂ ਕਿਸੇ ਤਰ੍ਹਾਂ ਭੀ
ਗੁਰਬਾਣੀ ਜਾਂ ਬੀੜ ਦਾ ਅੰਗ ਸਿੱਧ ਨਹੀਂ ਹੁੰਦੀਆਂ। (pg128)

The Dhuna cannot be justified as part of Gurbani or the Bir

3. Disbeliever of Ramkali Ki Vaar

ਹਾਂ ਇਤਿਹਾਸ ਦਾ ਅੰਗ ਜ਼ਰੂਰ ਹੈ ਪਰ ਇਸਨੂੰ ਗੁਰਬਾਣੀ ਦਾ ਦਰਜਾ ਦੇਣਾ
ਜਾਂ ਗੁਰਬਾਣੀ ਕਹਿਣਾ ਗੁਰਮਤ ਵਿਦੁਧ ਹੈ। (pg116)

*Undeniably it (Ramkali Ki Vaar) is a part of history but to call it
Gurbani or to equate it to Gurbani is against Gurmat*

4. Disbeliever of Ramkali Sadh

ਸਦ ਰਚਨਾ ਹਰ ਲਿਹਾਜ਼ ਨਾਲ
ਗੁਰਮਤ ਸਿਧਾਂਤ ਤੋਂ ਸਖਤ ਉਲਟ ਹੈ। (pg104)

*The composition of Sadh in every avenue goes against the principles
of Gurmat*

5. Disbeliever of Bhagat Bani

ਗੁਰੂ ਸਾਹਿਬਾਨ ਨੇ ਭਗਤਾਂ ਦਾ ਸਿਧਾਂਤ
ਕਮਜ਼ੋਰ ਤੇ ਉਣਾ ਸਮਝਿਆ ਹੈ। (pg 95)

*Guru Sahibs have considers the principle behind the compositions of
Bhagats as weak and incomplete*

6. Disbeliever of Bhatt Bani

ਇਨ੍ਹਾਂ ਵਿਚ ਨਿਰੋਲ ਹਿੰਦੂ ਮਤ ਦਾ ਪ੍ਰਚਾਰ ਹੈ। (pg145)

*These texts (Bhatt Bani) are only filled the principles of Hindu faith
and its propogation*

- Gurditt Singh has the audacity to call Lal Singh who had such views as shared above as a:

ਪ੍ਰਸਿੱਧ ਗੁਰਮਤਿ ਲੇਖਕ
Prominent Gurmat Writer

- What kind of Gurmat writer will cast doubts on the Guru?
- Isn't this hypocrisy?
- He might be prominent but in Manmat and not Gurmat as his views were his own and did not share resemblance to any before
- Lal Singh utilises references like Bhai Mani Singh Ji's bir to justify the inclusion of Dasam Bani within his Hazuri Bir but turns a blind eye towards the inclusion of Charitropakhyan, which according to Lal Singh is a work done by the 52 poets. He too, turns a blind eye when there is Bhagat and Bhatt Bani present within Bhai Mani Singh's Bir but uses another view that even Bhai Ji has separated those 2 Banis from the Guru's Bani.
- Such crooked mentality has only one aim which is to break the integrity of Sri Guru Granth Sahib Ji
- What is making Gurditt to call him prominent Gurmat writer?
- Gurditt claims to have done 'research' on Ragmala but with such inclination towards Manmat writers who were at a time excommunicated, shows the light in which he performed his 'research'.

GB SINGH

- GB Singh is the author of Prachin Biran where the author has done the research of various manuscripts of Sri Guru Granth Sahib throughout the subcontinent
- GB Singh however makes a false remark (Ref: Prachin Biran, pg 387) on Kartarpuri Bir which just shows his biased views:
 - Claims Rasmala has been given importance by the scribes of Sri Guru Granth Sahib Ji just 125 years ago (no source, claim just plucked from air)
 - Regurgitates same Kahn Singh's false claims: Rasmala is on an unnumbered Ang. It is impossible for a researcher who had studied hundreds of manuscripts to not understand the numbering system (for further detail, refer to Kartarpuri Bir: An Insight)
- GB goes a step further and says :

“In my opinion the Bhasour people have done well in publishing the Granth Sahib in its purest form, and expunging all foreign matter.”

(Prachin Biran page 395)

- We don't think there is anything further required to be said about GB and the views and principals he had shared with Bhasaur

THE INCEPTION

- As per Shamsheer Singh Ashok, Kavi Santokh Singh within Gurpurtap Suraj Granth (1843) was the first to do so.
- The common link between all the early detractors, Sobha Singh Delhi, Kavi Santokh Singh, Kahn Singh Nabha, Bhasaur, Tara Singh Narotam is that all were under British Raaj and enjoyed some kind of royal patronage from the cis-Satluj Sikh states.
- Delhi came under British Raj in 1803 after the Battle of Delhi- Sobha Singh a 19th century controversial figure was from Delhi but had stayed in a dera in Patiala, also British loyalist.
- Kaintal a Sikh state became British protectorate in 1809 - Kavi Santokh Singh was sponsored by the rulers of Kaintal, Udai Singh who was made a King by the British. The Granth was completed in 1843, the year Udai Singh died without a male heir and British abolished the hierarchy.
- It should come as no surprise that Patiala, the wealthiest Sikh state, sought British protection in 1809. This allegiance was a recurring theme in their history; decades earlier, they had aligned themselves with Ahmad Shah Abdali, the architect of the Sikh massacres and the destruction of Sri Harmandir Sahib.

- It was under this umbrella of Patiala's loyalty to foreign powers that Bhasaur thrived and Tara Singh Narotam enjoyed royal patronage



Kavi Santokh Singh

SRI GUR PERTAP

SURAJ GRANTH

- Sant Giani Gurbachan Singh Ji says in their Katha that under the influence of one Giani Sobha Singh of Delhi*, Kavi Santokh Singh had written that the Ragmala is not Gurbani within Sri Gur Pertap Suraj Granth (1843CE):

ਰਾਗਮਾਲ ਸ੍ਰੀ ਗੁਰ ਕੀ ਕ੍ਰਿਤ ਨਹਿੰ, ਹੈ ਮੁੰਦਾਵਣੀ ਲਗਿ ਗੁਰ ਬੈਨ।

Ragmala is not the work of the Guru. The Guru has only written up to Mundavni

(Ras 3, Ansu 48, Chhand 40)

- How do we prove the above?
- Kavi Santokh Singh writes shortly after (The next chhand):

ਇਹ ਸੁਧਿ ਨਹੀਂ ਲਿਖੀ ਇਹ ਗੁਰ ਨੇ, ਕਿਧੋਂ ਸਿੱਖ ਕਾਹੂ ਲਿਖਿ ਦੀਨਿ।

I am not sure if it (ragmala) has been written by the Guru or a Sikh

(Ras 3, Ansu 48, Chhand 41)



*Sant Giani Gurbachan Singh Ji
Khalsa Bhindranwale*

**Sobha Singh Delhi or Dilwal existence has been acknowledged even by Gurditt Singh (Mundavni, pg 95) and Harnam Das (Puratan Biran Vol.2, pg. 22). Both critics of Ragmala.*

- From the above, it is clear that Kavi Santokh Singh is himself unsure about the Ragmala but mentions earlier that it is not Guru's work. However, later mentioning it to be either the creation of the Guru or a Sikh. Such duality can only appear if someone is coerced or influenced.
- The above is very clear in delineating that Santokh Singh was influenced and his clear admittance to his ignorance on the matter. Interestingly, Gurditt Singh in Mundavni (pg89) does not mention of this later Chhand, probably to give way for the anti-Ragmala propoganda
- Taking such a reference by the denigrators to prove Ragmala is not Gurbani is invalid as the author is himself is unsure
- Kahn Singh Nabha took just a portion of the line and said that Ragmala was written by a Sikh (and ignored the Guru)
- Bhasaur went a step further and changed punctuation and added a full stop to the line:

ਇਹ ਸੁਧਿ, ਨਹੀਂ ਲਿਖੀ ਇਹ ਗੁਰ ਨੇ।

I am sure, it (ragmala) is not written by the Guru.

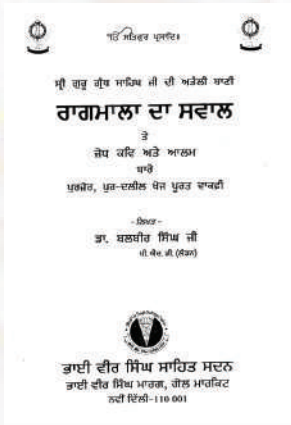
- It is mind baffling how a claim which the author himself is not confident is taken by all the denigrator's scholars to push their agenda and when questioned, decides to change the line cunningly so that the meaning can be altered.

THE REAL MOTIVE

- The entire jist of the entire book can be summarised by the following analysis by Dr Balbir Singh:

ਉਸ ਲਈ ਰਾਗ ਦਾ ਵਿਰੋਧ, ਰਾਗ ਦਾ ਵਿਰੋਧ ਨਹੀਂ ਸੀ, ਇਸ ਸਾਧਨ ਸੀ ਰਾਗਮਾਲਾ ਦੇ ਵਿਰੋਧ ਦਾ। ਉਹ ਰਾਗਮਾਲਾ ਦਾ ਵਿਰੋਧੀ ਰਾਗਮਾਲਾ ਕਰਕੇ ਨਹੀਂ ਸੀ, ਰਾਗਮਾਲਾ ਦਾ ਵਿਰੋਧ ਉਸ ਲਈ ਸਾਧਨ ਸੀ ਭੱਟ ਬਾਣੀ ਦੇ ਵਿਰੋਧ ਦਾ। ਉਹ ਭੱਟ ਬਾਣੀ ਦਾ ਵਿਰੋਧੀ ਭੱਟ ਬਾਣੀ ਕਰਕੇ ਨਹੀਂ ਸੀ, ਉਸ ਲਈ ਇਹ ਸਾਧਨ ਸੀ ਭਗਤ ਬਾਣੀ ਦੇ ਵਿਰੋਧ ਦਾ। ਉਹ ਭਗਤ ਬਾਣੀ ਦਾ ਵਿਰੋਧੀ ਭਗਤ ਬਾਣੀ ਕਰਕੇ ਨਹੀਂ ਸੀ ਉਸ ਲਈ ਇਹ ਸਾਧਨ ਸੀ ਬੀੜ ਨੂੰ ਖੰਡਨ ਕਰਨ ਦਾ। ਉਹ ਬੀੜ ਦਾ ਖੰਡਨ ਕੇਵਲ ਖੰਡਨ ਦੀ ਖਾਤਰ ਨਹੀਂ ਸੀ ਕਰਦਾ, ਉਹ ਬੀੜ ਵਿਚ ਆਦਿ ਬੀੜ ਤੋਂ ਬਾਹਰ ਦੀਆਂ ਬਾਣੀਆਂ ਚੜ੍ਹਾਉਣਾ ਚਾਹੁੰਦਾ ਸੀ।

They do not oppose the Raag for the sake of Raag, this a medium to challenge the Ragmala. They do not oppose Ragmala for the sake of it, they are making way for the opposition to Bhatt Bani. They are not detractors of Bhatt Bani because of Bhatt Bani, but it is an avenue for them to oppose Bhagat Bani. They are not adversaries of Bhagat Bani due to Bhagat Bani but it is a channel to refute Sri Guru Granth Sahib (Bir). They again do not repudiate Bir Sahib for the sake of it, they wish to include external verses within it.



A book by Dr Balbir Singh (1896-1974) which has come particularly helpful in the making of this work.

- Dr. Balbir Singh's observations align perfectly with what we have seen from the writings of Bhasaur and Kahn Singh Nabha.
- His analysis reveals that the underlying motives in these historical debates extend beyond the question of Ragmala; they concern the very essence of Sikh core — the Sri Guru Granth Sahib Ji itself.
- These figures, both in the past and present, have directed their efforts toward challenging the foundational nucleus of Sikhi — our Eternal Living Guru, Sri Guru Granth Sahib Ji.
- Even today, certain individuals and groups, often operating under the guise of academic inquiry or institutional research, appear to be reviving the same ideological challenges that emerged nearly a century ago.
- It is therefore imperative for the Sikh community to remain vigilant and discerning, so that such efforts may be recognized early and effectively addressed before they take root.

- One will be grossly wrong if he/she is to assume that only the Ragmala within Sri Guru Granth Sahib Ji is objectionable
- In fact the whole form of Sri Guru Granth Sahib Ji is at risk
- The matter is not on Ragmala but the form of Sri Guru Granth Sahib Ji
- We will see how the denigrators had removed Ragmala from Sri Guru Granth Sahib Ji, changed the Ardas (Bhagauti to Satnam), Waheguru mantar, Amrit Sanchar Maryada, Bhatt Bani, Bhagat Bani, Sukhmani Sahib, Dhuna, etc.
- One may argue that Bhasaur only opposed Ragmala or at the very best Bhatt Bani as evident through the 'Course' books they had published but they had no objection to the Bhagat Bani. However, it is evident from Panch Khalsa Bhasaur's Satgur Bina Hor Kachi Hai Bani where Lal Singh (successor of Teja Singh) and Babu Hira Singh's Sri Kartarpuri Ate Khari Biran Barey state that Bhagat Bani is not Sachi Bani (true word) and it should not find its place in Sri Guru Granth Sahib Ji.

੬੮੪

ਗੁਰਮੁਖੀ ਕੌਰਸ

ਆਸਾ ਕੀ ਵਾਰ ਮਹਲਾ ੧

ਸਲੋਕਾ ਨਾਲਿ

੧ ਓ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈ ਭੈ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਲੋਕੁ ਮਃ ੧

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਦਿਉਹਾੜੀ ਸਦਵਾਰ ॥ ਜਿਨਿ
ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਕੀਏ ਕਰਤ ਨ ਲਾਗੀ ਵਾਰ ॥ ੧ ॥
ਮਹਲਾ ੨ ॥ ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰਾ ॥
ਏਤੇ ਚਾਨਣ ਹੋਦਿਆਂ ਗੁਰ ਬਿਨੁ ਘੋਰਅੰਧਾਰ ॥ ੨ ॥ ਮਃ ੧ ॥
ਨਾਨਕ ਗੁਰੁ ਨ ਚੇਤਨੀ ਮਨਿ ਆਪਣੈ ਸੁਚੇਤ ॥ ਛੁਟੇ ਤਿਲ
ਬੂਆੜ ਜਿਉ ਸੁੰਦੇ ਅੰਦਰਿ ਖੇਤ ॥ ਖੇਤੈ ਅੰਦਰਿ ਛੁਟਿਆ ਕਹੁ
ਨਾਨਕ ਸਉ ਨਾਹ ॥ ਫਲੀਅਹਿ ਫੁਲੀਅਹਿ ਬਪੁੜੇ ਭੀ ਤਨ
ਵਿਚਿ ਸੁਆਹ ॥ ੩ ॥ ਪਉੜੀ ॥ ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ
ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ ॥ ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ
ਆਸਣੁ ਡਿਠੋ ਚਾਉ ॥ ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ ਤੁਸਿ ਦੇਵਹਿ
ਕਰਹਿ ਪਸਾਉ ॥ ਤੂੰ ਜਾਣੇਈ ਸਭਸੈ ਦੇ ਲੈਸਹਿ ਜਿੰਦ ਕਵਾਉ ॥
ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ ॥ ੧ ॥

ਸਲੋਕੁ ਮਃ ੧

ਸਚੇ ਤੇਰੇ ਖੰਡ ਸਚੇ ਬ੍ਰਹਮੰਡ ॥ ਸਚੇ ਤੇਰੇ ਲੈਅ ਸਚੇ
ਆਕਾਰ ॥ ਸਚੇ ਤੇਰੇ ਕਰਣੇ ਸਰਬ ਬੀਚਾਰ ॥ ਸਚਾ ਤੇਰਾ
ਅਮਰੁ ਸਚਾ ਦੀਬਾਣੁ ॥ ਸਚਾ ਤੇਰਾ ਹੁਕਮੁ ਸਚਾ ਫੁਰਮਾਣੁ
॥ ਸਚਾ ਤੇਰਾ ਕਰਮੁ ਸਚਾ ਨੀਸਾਣੁ ॥ ਸਚੇ ਤੁਧੁ ਆਖਹਿ
ਲਖ ਕਰੋੜਿ ॥ ਸਚੈ ਸਭਿ ਤਾਣਿ ਸਚੈ ਸਭਿ ਜੋਰਿ ॥ ਸਚੀ
ਤੇਰੀ ਸਿਫਤਿ ਸਚੀ ਸਾਲਾਹ ॥ ਸਚੀ ਤੇਰੀ ਕੁਦਰਤਿ ਸਚੇ-
ਪਾਤਿਸਾਹ ॥ ਨਾਨਕ ਸਚੁ ਧਿਆਇਨਿ ਸਚੁ ॥ ਜੋ ਮਰਿਜੰਮੇ

Image above is from the Gurmukhi Course published by Bhasaur where the Dhunn (Tunde Asrajey..) has been removed. External words (Asa Ki Vaar) has been added. The Mangal has also been altered.
Collection of Paramjit Singh SGGS Academy

TEJA SINGH



- Babu Teja Singh was born in Ruldu Singh Wala to Budh Singh and Jion Kaur on 20 Poh 1923Bk. (1866CE)
- His birth name was Narain Singh but after partaking Amrit in Hazur Sahib, he was named Teja Singh.
- His last name Bhasaur was attributed to his maternal village where he spent the most time.

- He had worked as a Hawaldar in Patiala Army and later as an overseer for the Canal Department of Patiala State.
- He was very active in Chief Khalsa Diwan but after some dispute, he opened his own Singh Sabha Bhasaur and Panch Khalsa Bhasaur.
- He was married thrice and when he wanted to marry for the fourth time, people were not happy and his organisation faced many setbacks. (Niranjan Kaur was a student in his college whom he made his wife at the age of 56 years)
- He died on 14 Bhadon 1990 Bk. (1933CE)

(Ref: Guru Bansavali by Lal Singh Sangrur, 1939)

- Most of Babu Teja Singh's deeds has been covered in other sections but here we shall look at Giani Harbans Singh's Sri Guru Granth Sahib Darshan Nirnai Steek (Volume 14) where he quotes Mahant Kalyan Das Vaid of Nabha on the following page.

“Some ignorant Sikhs have raised the question about the authenticity of Rigmala being Gurbani, which doubt was first casted onto the Sikhs by Max Arthur Macauliffe, which can be proven from further writings. In Sammat 476 Guru Nanak Shahi, I was performing Katha during the month of Asu at Gurdwara Dukh Nivaran Sahib and the manager of the Gurdwara at the time was Sardar Ram Singh Gill s/o Sardar Nihal Singh Pind Dhamot district Patiala. He told me that from 1913CE-1915CE, he was the headmaster of Kaniya High School where Babu Teja Singh was in-charge. Babu received 4,000 Rupees monthly from Macauliffe and I would write a letter to Bhai Kahn Singh Nabha to inform him about this. The money was divided equally among Babu Teja Singh, Bhai Takhat Singh Firozepur, Sardar Gajjan Singh Vakeel Ludhiana and Bhai Kahn Singh Nabha. Whenever they received the money, they would start preaching against Rigmala and at times when they did not receive the money, they would not preach against Rigmala. This is because Macauliffe funded and initiated the opposition of Rigmala.”



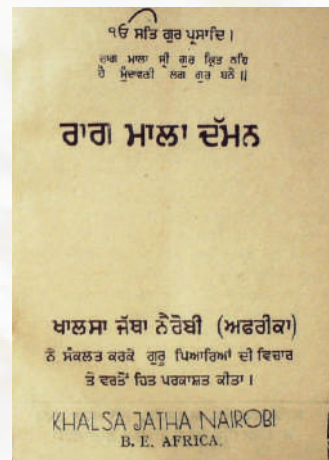
Giani Harbans Singh

TEJA SINGH

AND THE GOVERNMENT

- During the early years, Teja Singh enjoyed the patronage of the British and Cis-Sutlej states and foreigners like Macauliffe
- Patiala Army used to sponsor tents, seating arrangement & food for Annual Bhasaur Diwans
- The Maharaja once donated 5,000 rupees for food and 200,000 for Vidya Bhandar
- Bhasaur had the access to send literature to the Sikhs in the British Armed Forces which explains why the movement was particularly popular in the diaspora like Malaya, Hong Kong, Kenya and Singapore.
- All of the above changed, when Teja Singh started meddling with the internal affairs of the Patiala government

*An example of a Bhasaur text
(authored by Lal Singh) being
published by Khalsa Jatha
Nairobi, Kenya.*



- Though Teja tried to reconcile his relation with Maharaja Bhupinder of Patiala by offering 'Bir Jung' award from his Khalsa Parliament after his return from World War, it was not attended to.
- Bhupinder did not arrest or freeze his assets during the public outcry in 1918CE (when Ragmala was removed) but only arrested him after he was found to be interfering with his internal affairs (of appointment of a Hindu chief minister, Kishan Kaul) which shows that Patiala had least worry when Bhasaur was raising doubts about the canonical validity of Sri Guru Granth Sahib Ji
- The beast they bred has sunk its fangs into their own hand.
- Often times, we read that due to the strict rules of Bhasaur, they faced prosecution but this is not true. It was due to Teja's 'reformative' actions against Guru Granth Sahib and Sikh practices, the movement grew unpopular.
- In fact, due to Government's support, Teja Singh literature from it's Panch Khalsa was distributed amongst the Sikh soldiers in the British Armed Forces diaspora.
- Many would have been convinced when he removed Ragmala but his/government aim was not just the Ragmala, it was the entire form of Sri Guru Granth Sahib Ji where a new 'purified' version, *Hazuri Bir* was to replace the current Sri Guru Granth Sahib Ji.

- However, Teja continued waging forward, calling Ramkali Ki Var, Ramkali Sadh, Bhatt, Bhagat Bani, Dhunna and some portions of Sukhmani Sahib as not 'Sachi Bani'
- Bhasaur was only founded to create controversies and fights within the community, which it did very well but the forces they once cultivated finally turned hostile against it
- Those other government scholars like Kahn Singh Nabha had to go 'silent' to prevent being dragged into the falling pit of Bhasaur.
- The Government understood that the war against Ragmala is still lengthy, thus the doubts against other composition were retained to universities and colleges in the guise of research on Gurbani, manuscripts of Sri Guru Granth Sahib Ji, etc.

CURRENT LANDSCAPE

- The controversy of Ragmala has largely receded to behind closed quarters but is frequently seen when one searches the internet or reads the AI search engines
- Many new accounts in the garb of ‘research’ pages, ‘publishers’, scribes (likhari) and restorers of old manuscripts (Seva Sambaal) has sprung in the name of reviving old literature where in actual fact, texts by objectionable personalities are re-published for new audiences.
- It does not matter, if people are not reading the new books, their aim is to disseminate such books filled with ‘Manmat’ in the hope that one day, someone might pick this book and be influenced
- Not going far, when our Kartarpuri Bir: An Insight was released, a critique was noted making a statement that a single line of Bhagat Surdas Ji as it appears in SGGS and the Kartarpuri Bir should either be completed or removed entirely. This suggestion is making hints at altering the current structure of Sri Guru Granth Sahib Ji and opening the pandora’s box of unlimited ‘corrections’ and ‘deletions’.
- Let’s take the following example to show the dangers of such acts and their ulterior motive



- It may look like a good initiative to re-publish old texts, but let us dwell in further detail
- Who is the writer?
 - Svami Harnam Das Udasi
- Who is publishing it?
 - The same publishers publishing Kahn Singh's books that are readily available online just like this particular book.
- Why are they publishing it?
 - Promoting a propoganda which has been proven wrong back into the new generation, causing more disunity
 - To allow one to raise question on the Sri Guru Granth Sahib Ji
- Who is Harnam Das Udasi?
 - He was from the Udasi sect just like his fellow, Narain Das Udasi of Nankana Sahib whom he supported and called the Sikhs who were martyred as 'forceful occupation'.

- Harnam Das the author of the above book, supported Narain Das, an adulterer, rapist, and a debaucherous man who committed atrocities within Nankana Sahib like most of the other Udasis. (see our slides on Saka Nankana Sahib for further reading).
- Harnam Das goes a step further and blames the distancing of Udasis from mainstream Sikhi was due to Sikhs removing such Udasi Mahants from Gurdwaras and the existence of Ramkali Ki Vaar's lines on Guru's childrens' disobedience.
- Narain became the Mahant of Nankana Sahib in 1914 after the death of his predecessor, Mahant Kishan Das from gonorrhoea (a sexually transmitted disease- Ref: Panth Sevak 11 December 1914)
- A conference was held in Nankana Sahib by the Sanatanis and a report published in 'Sanatan Dharam Patrika' which claimed Ragmala is not Gurbani on 16 December 1917 (this is when Narain was in control of Nankana Sahib)
- After Narain's arrest, Udasis tried many avenues to get Narain released and his death sentences commuted. 'Sant Samachar' reports in 18 October 1921 that Narain Das is innocent and his sentence has shocked the Udasis who plead for clemency. So, Sanatan Dharm Parcharak sends an appeal on 8 March 1922 urging all Sanatanis & Udasis to send telegrams to the Governement and testify that Narain Das only did it in self-defense to protect his property and life.



Nankana Sahib, 1921



*Narain Das
Udasi*

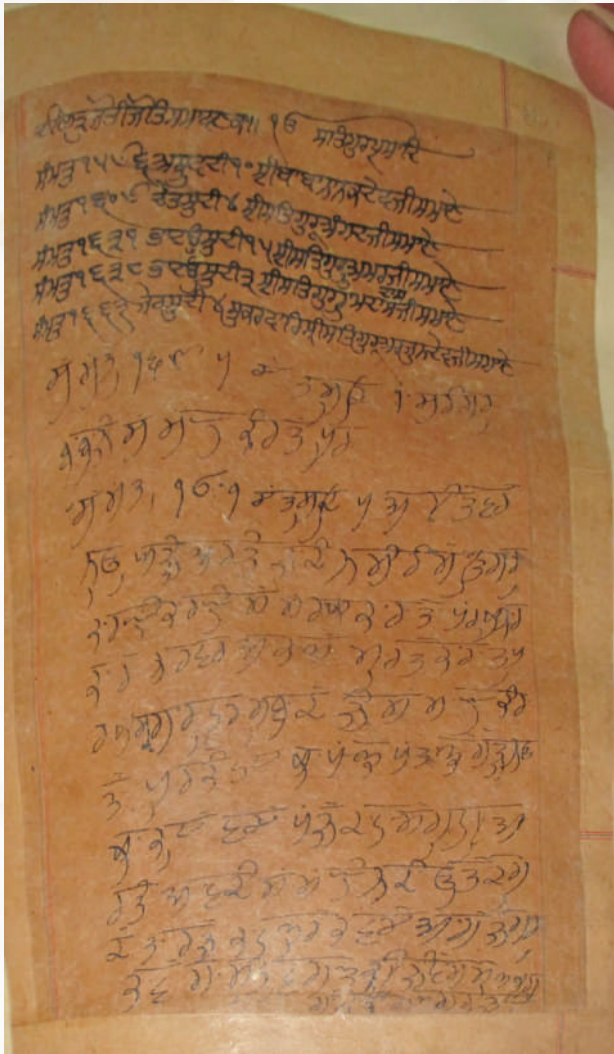
- Harnam Udasi blatantly lies to fit his concocted theory on the origins of the Bir.
- He said the Chalitr Joti Joyt Samavna is in the same hand till Guru Hargobind Sahib Ji. This is untrue. Attached image shows his incorrect statement
- He conveniently hides the fact, Kahn Singh had lied on the analysis of the Bir whilst mentioning him elsewhere on separate topics.

9

ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਤੋਂ ਵੀ ਪਹਿਲੇ ਹੋ ਚੁਕੇ ਸਨ। ਸਮਝ ਦੇ ਅਨੁਸਾਰ ਹੀ ਉਨ੍ਹਾਂ ਦੀਆਂ ਰਚਨਾਵਾਂ ਦੀ ਤਰਤੀਬ ਬੰਨ੍ਹੀ ਜਾ ਸਕਦੀ ਸੀ। ਇਹ ਮੈਂ ਅਗੇ ਚਲ ਕੇ ਫਿਰ ਨਿਰਣਾ ਕਰਾਂਗਾ, ਜਿਥੇ ਹਾਸ਼ੀਏ ਨਵੇਂ ਲੇਣ ਦਾ ਜ਼ਿਕਰ ਆਵੇਗਾ। ਏਸ ਪ੍ਰਕਾਰ ਵਿਚ ਸਿਰਫ ਇਹ ਦਸਣਾ ਹੈ ਕਿ ਇਹ ਦਸਖਤ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜੁਨ ਦੇਵ ਜੀ ਦੇ ਨਹੀਂ ਹਨ। ਇਸ ਦਾ ਮੁਕਾਬਲਾ ਸਾਰਿਆਂ ਤੋਂ ਪਹਿਲੇ ਗੁਰੂ ਪ੍ਰਤਾਪ ਸੂਰਜ ਦੇ ਪ੍ਰਸੰਗਾਂ ਨਾਲ ਹੀ ਕਰਨਾ ਪੈਂਦਾ ਹੈ। ਆਦਿ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀਆਂ ਦੁਹੇ ਬੀੜਾਂ (ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਅਤੇ ਭਾਈ ਬਨੋ ਵਾਲੀ) ਦਾ ਜ਼ਿਕਰ ਤਾਂ ਗੁ. ਪ੍ਰ. ਸੂ. ਵਿਚ ਵਿਸਤਾਰ ਸਹਿਤ ਕੀਤਾ ਹੋਇਆ ਹੈ। ਪ੍ਰੰਤੂ ਕਿਸੇ ਬੀੜ ਤੇ ਦਸਤਖਤ ਕਰਨ ਦਾ ਕੋਈ ਜ਼ਿਕਰ ਨਹੀਂ ਆਇਆ। ਏਸ ਵਾਸਤੇ ਦਸਤਖਤਾਂ ਵਾਲਾ ਖਾਤਾ ਹੀ ਪਾਖੰਡ ਨੇ ਪੈਦਾ ਕੀਤਾ ਹੋਇਆ ਹੈ। ਇਹ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜੁਨ ਦੇਵ ਜੀ ਦੇ ਨਹੀਂ ਹਨ।

(ੲ) ਪੰਨੇ ੪੧ ਤੇ 'ਜੋਤੀ ਜੋਤਿ ਸਮਾਵਣੇ ਕਾ ਚਲਿਤ੍ਰ' ਨਾਮੀ ਰਚਨਾ ਹੈ ਇਸ ਪੰਨੇ ਤੋਂ ਪਤਾ ਲਗ ਜਾਂਦਾ ਹੈ ਕਿ ਬੀੜ ਕਿਸ ਸਮਝ ਵਿਚ ਲਿਖੀ ਗਈ ਹੈ। ਇਸ ਵਿਚ ਸ੍ਰੀ ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ ਜੀ ਤਕ ਇਕੋ ਕਲਮ ਨਾਲ ਪ੍ਰਲੋਕ ਗਮਨ ਦੀਆਂ ਤਿਥੀਆਂ ਤੇ ਸੰਮਤ ਲਿਖੇ ਹੋਏ ਹਨ। ਇਸ ਦਾ ਮਤਲਬ ਇਹ ਨਿਕਲਦਾ ਹੈ ਕਿ ਇਹ ਬੀੜ ਸ੍ਰੀ ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਜੀ ਦੇ ਪ੍ਰਲੋਕ ਸਿਧਾਰਨ ਤੋਂ ਬਾਅਦ ਲਿਖਣੀ ਆਰੰਭ ਕੀਤੀ ਗਈ ਸੀ ਅਤੇ ਸਮਾਪਤੀ ਇਸ ਤੋਂ ਉਪ੍ਰਾਂਤ ਹੋਣੀ ਸੀ ਫੇਰ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜੁਨ ਦੇਵ ਜੀ ਦੀ ਲਿਖਵਾਈ ਬੀੜ ਕਿਵੇਂ ਹੋਈ?

It may look harmless, but let us dwell in further detail, by saying the Chalitr in Kartarpuri Bir is in same hand till Sri Guru Hargobind Sahib Ji, he is implying that the Bir was completed probably during Guru Har Rai Sahib's period thus not written by Bhai Gurdas Ji who merged into the formless during Guru Hargobind Sahib's time. Thus, reducing the importance of Kartarpuri Bir as it is not the original Adi Granth Sahib. However, he does so by blatantly lying. (Image from Puratan Beera Te Vichar by Harnam Das)



Chalitr from the Kartarpuri Bir shows that the dates till Guru Ram Das Ji are in the same hand and ink. However, the date of Guru Arjan Dev Ji is in the same hand but different ink. The dates of Baba Gurditta Ji and Guru Hargobind Sahib are in different hand and ink altogether. This suggests that the Saroop was completed in the times of Guru Arjan Dev Ji and re-edited during Guru Hargobind Sahib's time and one more round thereafter.

- In summary, Harnam Udasi was:
 - Disbeliever of Ragmala
 - Disbeliever of Kartarpuri Bir
 - Supporter of Narain Mahant
 - Claims Ramkali Ki Vaar is a reason for Udasis to distance from Sikhi
 - Believes in Sri Chand more than SGGS
 - Changing of Mangals from current structure
 - Slandered Guru Arjan Dev Ji (in his Sukhmani Sahib book)
- Harnam's books are being shared by particular pages on social media as it helps them to forward their aim of disproving the Ragmala in the guise of re-publishing old text and also, probably gather funds.



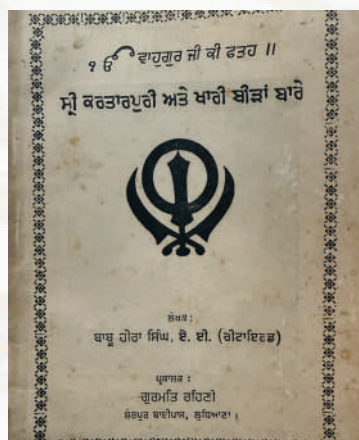
- Notice how pages are promoting Teja Singh back into today's Sanggat?
- They are no other than self-proclaimed bulwark of Gurbani Khoj
- As seen above, Teja Singh was the lead in the anti-Ragmala movement and he doubted the structure of Sri Guru Granth Sahib Ji
- Who was Teja Singh?
 1. He was married 4 times which caused internal rift. Niranjana Kaur (who was also excommunicated) was a student in his school whom he married (he being 56)
 2. British loyalist
 3. Received money from Macauliffe to write against Ragmala
 4. Wrote directly on the Sri Guru Granth Sahib Ji
 5. Doubted on Bhatt and Bhagat Bani
 6. Created his own version of SGGS known as Hazuri Bir
 7. Excommunicated from the Sikh Panth
 8. Changed Ardas
 9. Changed Anand Karaj (Sitting arrangement, no Palaa, no Lawaan)
 10. Expanded Basant Ki Vaar into 15 pauria (adding Mahalla 6,7,8)
 11. Altered Amrit Sanchar Maryada (Banis)
 12. Changed Guru Nanak Dev Ji's Perikash to 1 Vaisakh
 13. Placed legs below Manji Sahib (which is why Manjis in Malaysia are always higher than usual)

- There are many such neo groups sprouting throughout the social media who have no accountability, track record or history
- Such obscurity gives them the free haven to write as they please in the cover of 'free speech' or 'fair use'
- One will never see these groups engaging with the Sanggat openly, it will almost always be in closed circles till they establish their footing
- In the event, they fail to establish their footing, the account can just be deactivated for a fresh new account
- Individuals who run such accounts will love to disassociate with any of the established organisation within the Panth as they claim to be 'Khojis' but in actual fact, they are just a brushed up version of Bhasaur
- Whenever someone speaks against their propaganda, all accounts rush to 'counter' with century old arguments to silent the speaker
- But why do they not acknowledge Bhasaur? There may be few reasons:
 - Bhasaur's maligned past
 - Viewers will know of the full fledged plan (beyond Ragmala) [risk of losing support]
 - May not agree with Bhasaur fully (Manmat is boundless, they might have new theories)

- One may pause and ponder, **was the Bhasaur in good terms with other anti-Ragmala scholars?**
- In short, the answer is NO.
- Though, Bhasaur had numerous times used the other scholars as a reference when writing against Ragmala but they were never fully agreeable to their point of view
- During the peak Ragmala controversy in early 20th century, Bhasaur did not write much against such scholars except for one or two incidents.
- Later in the 1970's, a Bhasaur scholar by the name of Babu Hira Singh published a book, ਸ੍ਰੀ ਕਰਤਾਰਪੁਰੀ ਅਤੇ ਖਾਰੀ ਬੀੜਾਂ ਬਾਰੇ (*Sri Kartarpuri ate Khari Biran Barey*) where Babu speaks of the Bhasaur's viewpoint of the Kartarpuri Bir
- By doing so, he ridiculed and disparaged other scholars who had been avid detractors of Ragmala as their statements may have interfered with their sinister plans of further ammendments to SGGS

Front cover of the booklet by Babu Hira Singh published by Gurmat Rehni who had also published the infamous 'Satgur Bina Hor Kachi Hai Bani' by Lal Singh

*Collection of
Paramjit Singh SGGS Academy*



- So what were Bhasaur's view of the following detractors?
Let us look at the following:



Kahn Singh Nabha

“ਆਪ ਜੀ ਨੇ ਸਿਖਾਂ ਨੂੰ ਭੁਲੇਖੇ ਵਿਚ ਹੀ
ਰਖਿਆ”

Why?

- Accepted Kartarpuri Bir
- Failed to publish Gur Gira Kasauti
- Wrote Waheguru which is from
Bhatt Bani

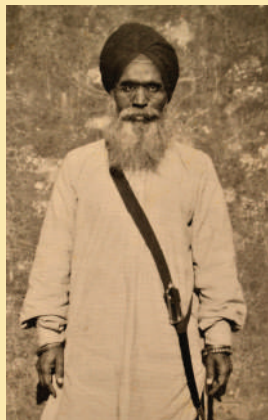
Tara Singh Narotam

“ਪੰਡਿਤ ਜੀ ਦਾ ਇਹ ਦੂਸ਼ਨ ਸਤਿਗੁਰੂ
ਸਾਹਿਬਾਨ ਉਪਰ ਥਪਣਾ ਉਚਿਤ ਨਹੀਂ
ਆਖਿਆ ਜਾ ਸਕਦਾ”

Why?

- Accepted Bhagat Bani





Bhai Randhir Singh

“ਭਰਮਾਂ ਵਿਚ ਪੈ ਕੇ ਡੀਗਨ ਡੋਲੇ ਖਾ ਗਏ
ਸਨ”

Why?

- Accepted Bhagat Bani

- Besides the above, Babu Hira Singh also wrote against:
- Pandit Kartar Singh Dakha
 - As he was of the standpoint that the Kartarpuri Bir was from Guru Hargobind Sahib's time.
- Prof Sahib Singh
 - As he had written that Guru Nanak Dev Ji collected the Bani of Sheikh Fareed Ji and wrote Bhai Gurdas Varaan in good light.
- But amongst all the detractors it had disagreements with, interestingly, there was one whom he agreed fully and that was Harnam Das Udasi.

- For the Sanggat's knowledge, in the above book, Babu Hira speaks of the following in bad light and is of the position that they should not be included in the SGGS:
 - Bhatt Bani
 - Bhagat Bani
 - Bani of Sikhs like in Ramkali Ki Var
- Beside that, he had:
 - Written against Bhai Gurdas Ji's works
 - Written that the SGGS should contain the Gurbani of all the ten (10) Gurus and compositions of non-Gurus should be removed.

SITUATION IN MALAYSIA

- Believe it or not, Malaysia was at the centre of Bhasaur movement
- During the early years, Lal Singh Sangrur along with Santa Singh toured Singapore, Taiping, Ipoh and KL and the first ever centre in Malaya was Panch Khalsa Jatha at Pusing, Perak
- As Bhasaur received the patronage of British, the Malaya State Guide was filled with Bhasaur propoganda
- Books by Bhasaur were in fact sponsored or sometimes even published by the Malaysia branch
- This organisation was a direct branch of Panch Khalsa Diwan Bhasaur named as Punch Khalsa Jatha Malaya (later known as Panch Khalsa Diwan) founded in 1923CE
- Many communal fights happened due to this organisation, some incidents recorded as follows:

“Panch Khalsa Diwan caused disunity amongst the Malaya Sikhs & in 1930 Kalghidhar Diwan decided that any member of Panch Khalsa cannot be its member.”

(Ref: Sikhs in Malaysia: Historical Notes pg 107)

“There was an Akhand Path Ceremony at Klang and Priest of the Panch Khalsa Diwan Malaya, Bhai Dalip Singh was one of the Pathis in the ceremony. It so happened that his duty coincided with the reading of the Path where the Panch Khalsa version was not the same as in the Guru Granth. This caused him a lot of embarrassment and he frequently halted in the reading of the Path. A few Sikhs present realised his dilemma and sympathising with his problem called Bhai Inder Singh of the Kalghidhar Diwan Malaya to relief him from reading the sections concerned..”

(Ref: Sikhs in Malaysia: Historical Notes pg 112)

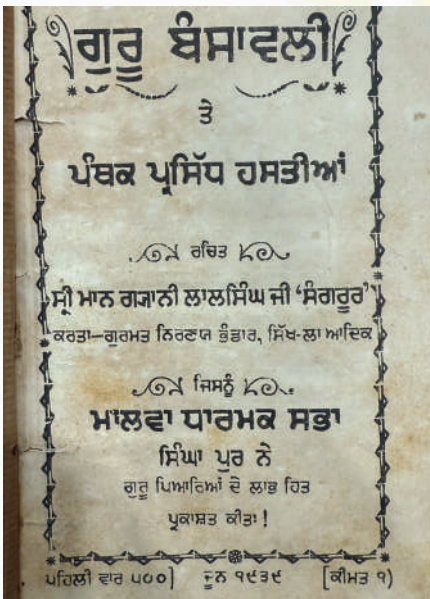
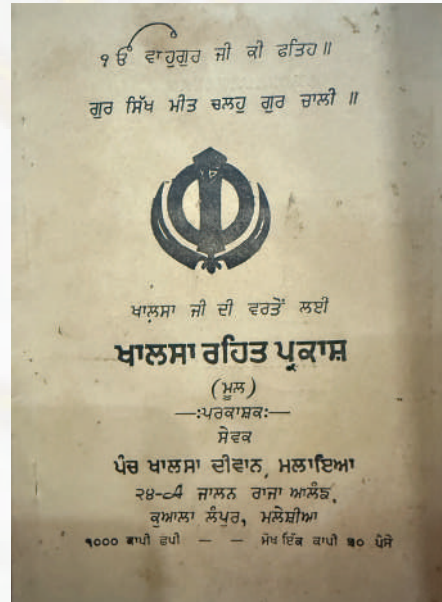
“Hardit Singh of Pudu, KL had leanings towards Panch Khalsa and he read Ardas without Bhagauti and replaced with Satnam in 1932. He asked for forgiveness later.”

(Ref: Sikhs in Malaysia: Historical Notes pg 108)

At at the annual Diwan organised at Gurdwara Sahib Pusing, several men from Panch Khalsa Diwan caused disruption by holding sticks to disallow the Granthi and Sanggat from reading the Ragmala.

(Ref: Oral interview with Sardar Malkiat Singh Lopo)

- Some books printed or sponsored by Malaysian Sikhs of the banned outfit Panch Khalsa (after Akal Takht's excommunication)



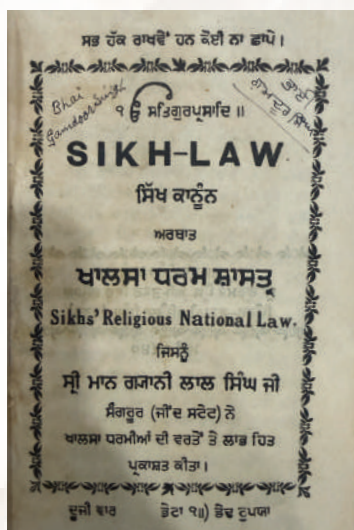
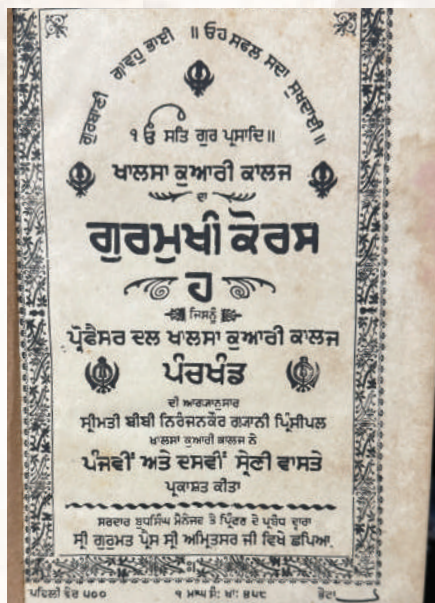
Top left: *Guru Dam Khandan published by Panch Khalsa & sponsored by Malaysian Sanggat*

Top right: *Khalsa Rehat Parkash prepared together with Bhai Randhir Singh Narangwal* Published in 1975 by Panch Khalsa, Malaya*

**Itihas Panch Khalsa Diwan by Lal Singh Sangrur pg187*

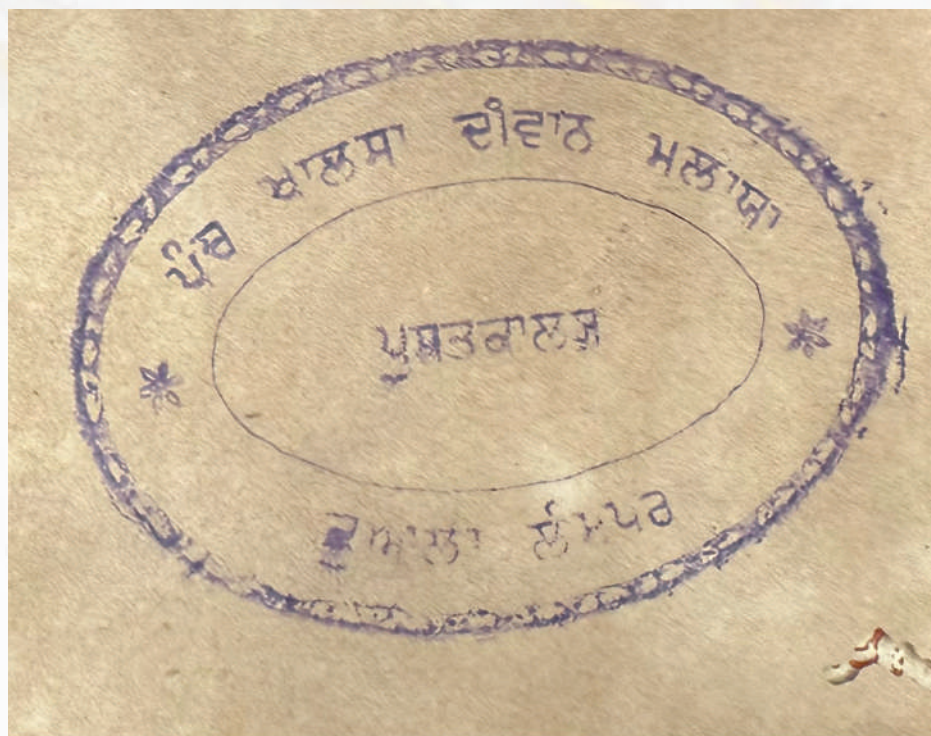
Bottom left: *Guru Bansavali published in 1939 by Malva Dharmik Sabha Singapore*

- Panch Khalsa Gurdwara had an active library till it closed in 1972
- Many books and propoganda material found itself in the library, some of which are displayed below:



Top: The very series of books for which Teja Singh was excommunicated from the Sikh Panth

Left: Sikh Kanooon by Lal Singh Sangrur which was printed by Malayan Sikhs



The library stamp of Panch Khalsa's Malayan library

*"Panch Khalsa Divan Malaya Pustakalya
Kuala Lumpur"*

- Panch Khalsa's presence in Malaya through photographs



Panch Khalsa Malaya circa 1927



Panch Khalsa members with a backdrop of Gurdwara Sahib Taiping



Prominent members of Panch Khalsa like Kehar Singh Kas (standing 4th from left), Chanda Singh (sitting 3rd from left) and Jodh Singh (sitting 1st from left)

Year: 1927



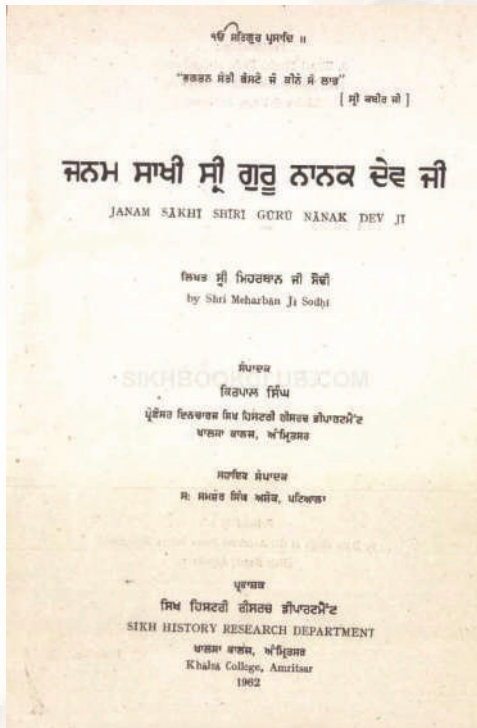
*Members of Panch Khalsa
Malaya, Kuala Lumpur*

- As Bhasaur faced financial difficulties due to support from Patiala withdrawn, Lal Singh was supported mostly by Malayan Sikhs.
- He is the author of many books and held the same views of Teja Singh though he had criticised Teja Singh for marrying 4 times (*the last was with his student, Niranjan Kaur*)
- Tatt Khalsa Diwan too had banned the reading of Rigmala from the times of Panch Khalsa and only until 1996 (10 March 1996), it was discussed whether Rigmala should be read as it was not at the time. Letter to Akal Takht was written and they received that it is being read at Akaal Takht (AT). They did not start the reading because the AT Jathedar did not sign
- The following year (29 June 1997), it was passed that Rigmala should be read upon the request of Sangat. "At the present time and taking into consideration the request of the Sangat, if any family wishes to read the Rigmala during Path Dha Bhog, the Rigmala shall be read. But during Khalsa Diwan's public programmes, the Rigmala shall not be read."
- Subsequent to this, reading of Rigmala resumed for all programs.
- Tatt Khalsa Diwan was probably the last Gurdwara in Malaysia which did not read the Rigmala but subsequent to the abolishment of ban, all Gurdwaras in Malaysia now read the Rigmala

- The effects of Panch Khalsa are now non-existent though there are signs of a revival and Sangat needs to nip it from the bud before history repeats its self
- To note, during the formation of Panch Khalsa here in Malaya in 1923, one of the points stressed was to celebrate the Perakash of Sri Guru Nanak Dev Ji on the 1st of Vaisakh instead of Katak Purnamasi like it has been celebrated in the past.
- Ironically, the same organisation (which has been revived after over half a century) had released booklets to the Sangat in Malaysia a few years back to promote the 1st Vaisakh date.
- The origin of the 1st of Vaisakh is also dubious as the first person* to write the date of Guru Nanak's manifestation in the month of Vaisakh was Meharban, son of Prithi Chand. Meharban wrote Vaisakh Sudhi 3 in his Janamsakhi contrary to 1st Vaisakh. Regardless, it is also a matter of concern that texts by such individuals who the Guru Himself had forsaken and called, scoundrels are being referred to.
- Texts attributed to the scoundrels are being re-promoted back by detractors of Ragmala like Shamsheer Singh Ashok.

**Dr. Tirlochan Singh in his book *Guru Nanak: Founder of Sikhism* writes, 'Most of the legends and stories denigrating Nanak for which the Hindalyas are accused later on were introduced by Meharban.'*

- Some of the claims by Meharban's Janamsakhi are (but not limited to):
1. Sri Guru Nanak Dev Ji's manifestation (Parkash) was in Chahal and not Nankana Sahib;
 2. Sri Guru Nanak Dev Ji's Guru was Kabir;
 3. Sri Guru Nanak Dev Ji wore a Janeo;
 4. Sri Guru Nanak Dev Ji's past birth was of King Janak; and
 5. Meharban writes his own compositions under the colophon of Nanak (within the Janamsakhi).



*Janamsakhi of Sri Guru Nanak Dev Ji by Sodhi Meharban
Co-edited by Kirpal Singh and Shamsher Singh Ashok*

- The main motive behind the incorporation of Panch/Punch Khalsa Diwan Malaya was based on Teja Singh Bhasaur conflicting views as seen from the original copy of the incorporation shared here
- The motive of making another Diwan was due to separation from Chief Khalsa Diwan who had read Ragmala at the Annual Conference in Penang in 1919
- The detractors created another organisation, Guru Kalgidhar Diwan Malaya in 1920 but here again due to friction, the detractors were unhappy and in 1923, they created Panch Khalsa Diwan
- As it can be seen, from the Deputy Registrar's recommendation, **the formation of Panch Khalsa will cause quarrels within the Sikh Panth here in Malaysia and obviously he had no objection.**
- This is clearly evident from this British document from 1923CE.

SEL: SEC: 2473		(Gen. 2)
From whom	A. S.	1923
Place	K. Lumpur.	C.P. 348/22.
Date	29.5.23	5/7/23
The "Punch Khalsa Jatha Malaya" Registration of:		P.P.C. 57/23
FORMER PAPERS.	MINUTES.	FINAL PAPERS.
A.S. 1/6/23 C.P. 1. for forwarding your Memo.	JUN 16 JUN 1923	
Secretary to Resident, Selangor, Kuala Lumpur.		
This proposal merely follows the division of parties in the Punjab. Teja Singh mentioned above was until recently the active head of the Punch Khalsa Diwan in Patiala. 2. from the Sikh point of view this new split is very unfortunate. There is really no need for a new Diwan, if only men will be sensible and adopt a give and take policy. 3. It is quite useless, however, giving advice to them on such points. 4. There is no serious objection to Narain Singh's party from the Government point of view, but there seems reason to believe they will be very few in number, and unable to do anything but keep alive here quarrels arising from the Punjab, and perhaps collect a little money for the Patiala institution as well. 5. Registration should be insisted on.		
86.23 3560KRED m		

Registration of Punch Khalsa Diwan Malaya
 "...keep alive here quarrels arising from the Punjab"

No.(6) in P. of C. 57/23.

Chinese Protectorate,

Kuala Lumpur.

29th May, 1923.

Sir,

I have the honour to inform you that I have received an application for the registration of a society to be called the "Punch Khalsa Jatha Malaya".

2. This is a Sikh religious organisation and has been promoted by a section of the Sikh population here which does not see eye to eye with the rest of their fellow countrymen in certain religious matters.

3. Membership is only open to "those who ceaselessly keep on their person the five kara (religious emblems)".

4. I attach a list of the declared objects of the society.

5. The proposal of this association merely follows it appears the division of parties in the Punjaub.

6. I am given to understand there is no serious objection to this new association from the Government point of view. There seems reason to believe it will not have many members. I think it should be registered

I have the honour to be,

Sir,

Your obedient servant,

D. Richards.
Deputy Registrar of Societies,

Selangor.

To,

Secretary to Resident,

Selangor.

...This is a Sikh religious organisation and has been promoted by a section of the Sikh population which do not see eye to eye with the rest of their fellow countrymen in certain religious matters.

SINGH SABHA BHASAUR
1894CE

PANCH KHALSA DIWAN
1907CE

PARDESI KHALSA SEVAK*
1936CE

MALAYA SAMACHAR
1960CE



Jodh Singh
et.al



Pritam Kaur



Kehar Singh
Kas

PANCH KHALSA DIWAN
MALAYA
1923CE

Gurdwara Sahib Panch Khalsa
closed in 1972

MILAAP
1947CE

**There were 3 papers with
similar names but managed by
different individuals: Khalsa
Sewak. Pardesi Khalsa and
Pardesi Khalsa Sewak.*



Long before the Ragnala controversy gained significant traction across the wider diaspora, Malaysia—then known as Malaya—served as the primary battleground for this theological debate. The region bore the initial brunt of the discord, sparking decades of intense friction that transcended mere academic disagreement. These disputes often escalated into physical altercations, creating deep fractures within the minority Sikh community that took generations to heal.

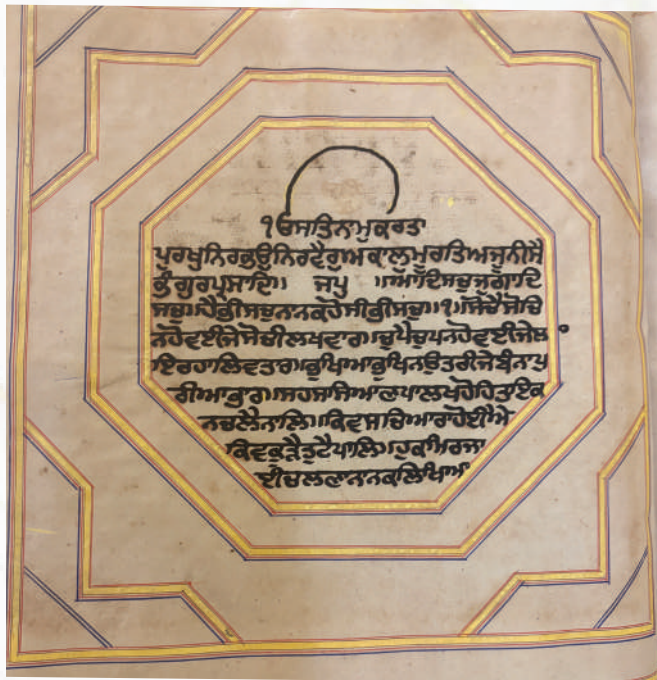
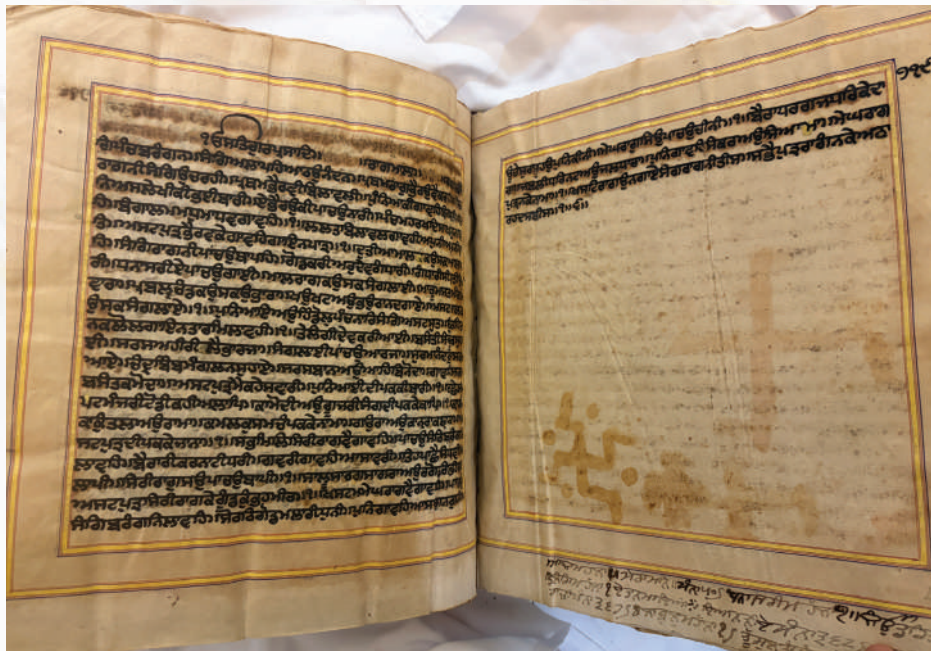
However, the long-term legacy of this era in Malaysia is one of ultimate resolution. Today, the enduring presence of the Ragnala in every Gurdwara across the nation stands as a testament to the community's eventual consensus. The theories once championed by detractors have largely been laid to rest, having been rendered irrelevant by rigorous scrutiny and the passage of time. Perhaps most telling is the total collapse of the opposition's mission; the detractors' positions were not only rejected by the wider Sangat but were ultimately abandoned by their own families and descendants, signaling a definitive return to Gurmat practice.

In the latter half of 1800's, Sikhs arrived in Malaya & Borneo as part of the Armed Forces. The oldest extant Sri Guru Granth Sahib Ji arrived on Malaysian shores, carried by the Sikh men of the North Borneo Armed Constabulary. This significant handwritten Sri Guru Granth Sahib—notably containing the Ragmala—remained at Kota Kinabalu Gurdwara for more than a hundred years. Today, this historical treasure is with Paramjit Singh (SGGS Academy), serving as a vital link to the early heritage of the Malaysian Sangat.



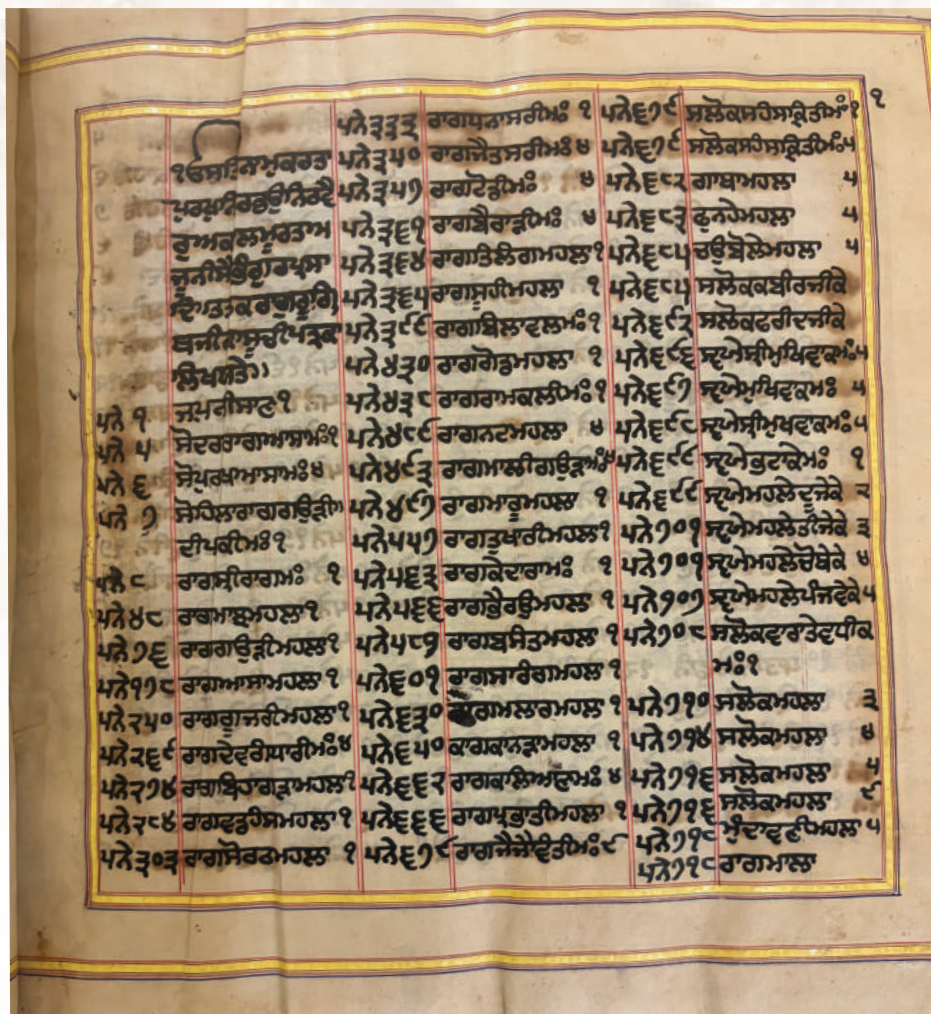
Oldest extant Sri Guru Granth Sahib Ji in Malaysia which has remained here for over a century

Paramjit Singh SGGS Academy



Top: The final ang of the oldest extant Sri Guru Granth Sahib Ji in Malaysia showing the Rigmala

Left: *The first Ang of Gurbani within the oldest extant Sri Guru Granth Sahib Ji in Malaysia showing the Japji Sahib*



The first Ang of the Tatkara within the oldest extant Sri Guru Granth Sahib Ji in Malaysia showing the Tatkara and presence of Ragmala.

Paramjit Singh SGGS Academy

SOBHA'S FATE

- Often many times, we hear that Sobha Singh Delhi had died a terrible death (with Keeray (maggots) on his tongue and mouth) as he had removed Ragnala from Sri Guru Granth Sahib Ji, which cannot be disputed.
- However, the detractors will often draw comparison with those who had died unexpectedly or perceivable painful death but believed in Ragnala to shut those who say that those who remove Ragnala face terrible death
- Actually, we need to understand that the comparison is incorrect
- An Ardas was done that if Ragnala is Bani, Sobha should suffer with maggots on his tongue and if nothing happens, everyone would forsake Ragnala. Within 8 days, he suffered with decomposing tongue infested with maggots and asked for forgiveness and died shortly thereafter
- In the case of the former, no one had performed an Ardas that those who read ragnala will suffer terrible death, so the comparison is a faulty which holds no weight.
- So, coming back to the story of Giani Sobha Singh Dilwali. Sobha Singh had a civil dispute in the court and was given the opportunity to win the case if he manages to create rift within the Sikh masses.
- Sobha lived in the Dera of Thakur Dyal Singh, Patiala where he got Alam's Madhavnal which had Ragnala and used it to create heavy disagreements.

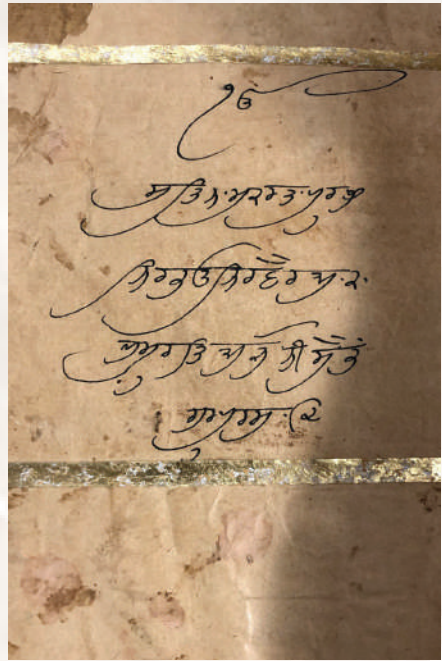
- Taking the opportunity, he goes to Kavi Santokh Singh who was in the midst of writing the Sri Gur Partap Suraj Granth and presented his ideas which was convincing enough for Kavi Santokh Singh to include within his book.
- Sobha was also scribing a Saroop of Sri Guru Granth Sahib Ji with olden Kashmiri paper (for it to look older than it is) and he purposely didn't include the Ragmala
- A meeting was called at Akaal Takht and those present were Granthi Bhai Jawahar Singh, Bhai Bhagat Singh, Bhai Bhagwan Singh, Thakur Dyal Singh, Nirmal Udasin Sants, Nihang Singhs many other Sikhs. (Giani Gian Singh in Panth Sevak, 10 April 1918 says the place to be Dera Sant Dyal Singh in the month of Katak, 1906Bk.)
- Sobha Singh was summoned and he presented his views on why Ragmala should not be regarded as Gurbani, thus it should not be read. He even accepted responsibility and said if it is a sin to not read Ragmala, he would take accountability for it
- All those present discussed this matter and came to the decision of performing an Ardaas, "Protector of the meek, if Ragmala is Gurbani please show Sobha Singh the consequences of doing your Nindia and may his tongue stop working. He should die a painful death. However, if Ragmala is the writing of Alam Kavi, he should stay healthy and if his health remains one year from today, we will all stop reading Ragmala."

- Only a few days had passed from the Ardaas when Sobha Singh fell terribly ill. His tongue stopped functioning and he could not speak anymore. In an immense amount of pain, he wrote, “the Sanggat’s Ardaas has provided its answer and Rigmala is Gurbani – not the work of Kavi Alam. I request the Sanggat to now perform an Ardaas for the forgiveness of my grave sin so I may go to the next world forgiven by the Guru.” It is said that this transpired and Sobha Singh begged for forgiveness, believed Rigmala to be Gurbani and got forgiven for his sin

*(Ref : Sri Guru Granth Sahib Darshan Nirnai Steek, Vol.14
by Giani Harbans Singh)*

ANATOMY OF ERASURE

- Denigrators for the past few decades have been tampering with the Saroop
- Evidence from a Puratan Saroop dated 1653 CE—which bears the Nishan (mark) of Guru Tegh Bahadur Ji and chronicles of Charitr up to Sri Guru Hargobind Sahib Ji—reveals a troubling history of tampering. Although historical records indicate this Saroop originally contained the Ragmala, Dr. Mohinder Singh's



Nishan of Sri Guru Tegh Bahadur Sahib Ji from the 1653CE Saroop

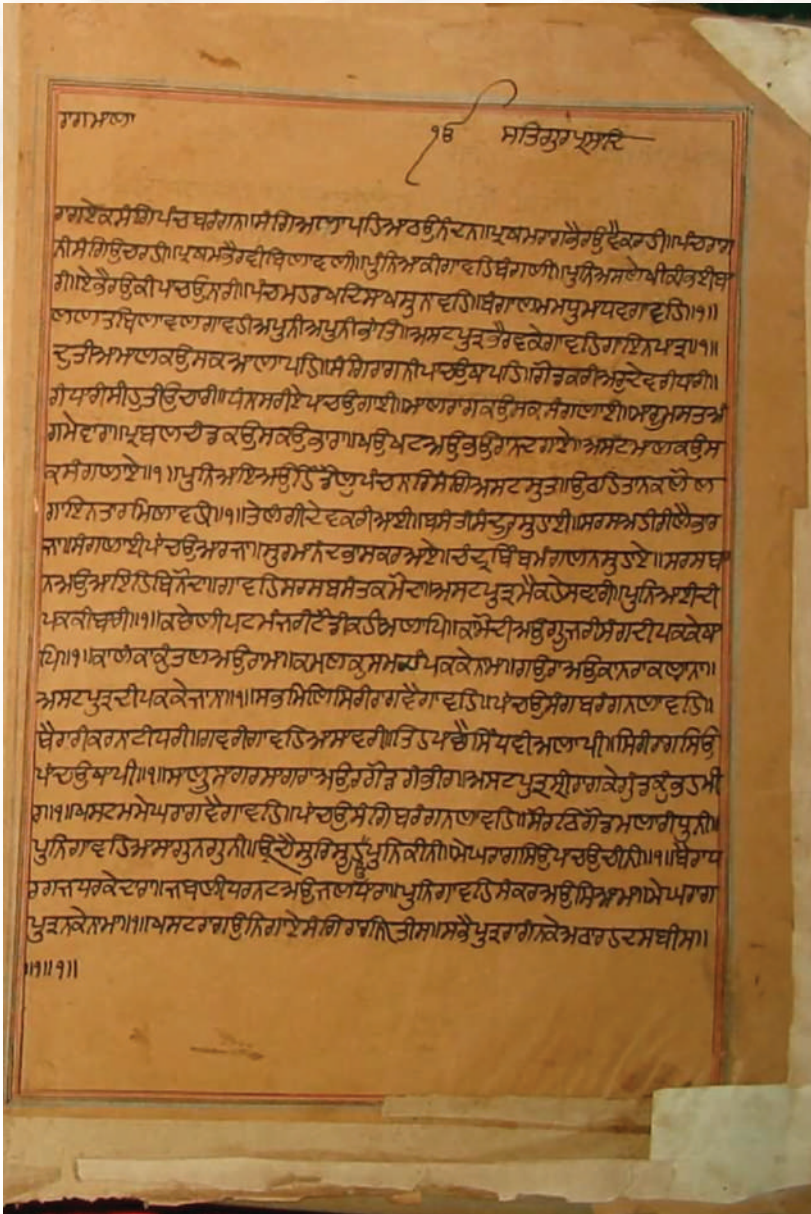
Guru Shabad (a four-volume treatise on rare manuscripts) notes its absence and our inspection (on 12 April 2018) at the Dera Ram Kishan, Patiala indeed, revealed that there was no Ragmala present.

- The physical removal of these Angs (folios) appears to be a deliberate attempt by denigrators to discredit the Ragmala, a practice that likely extends to other historical Saroops.

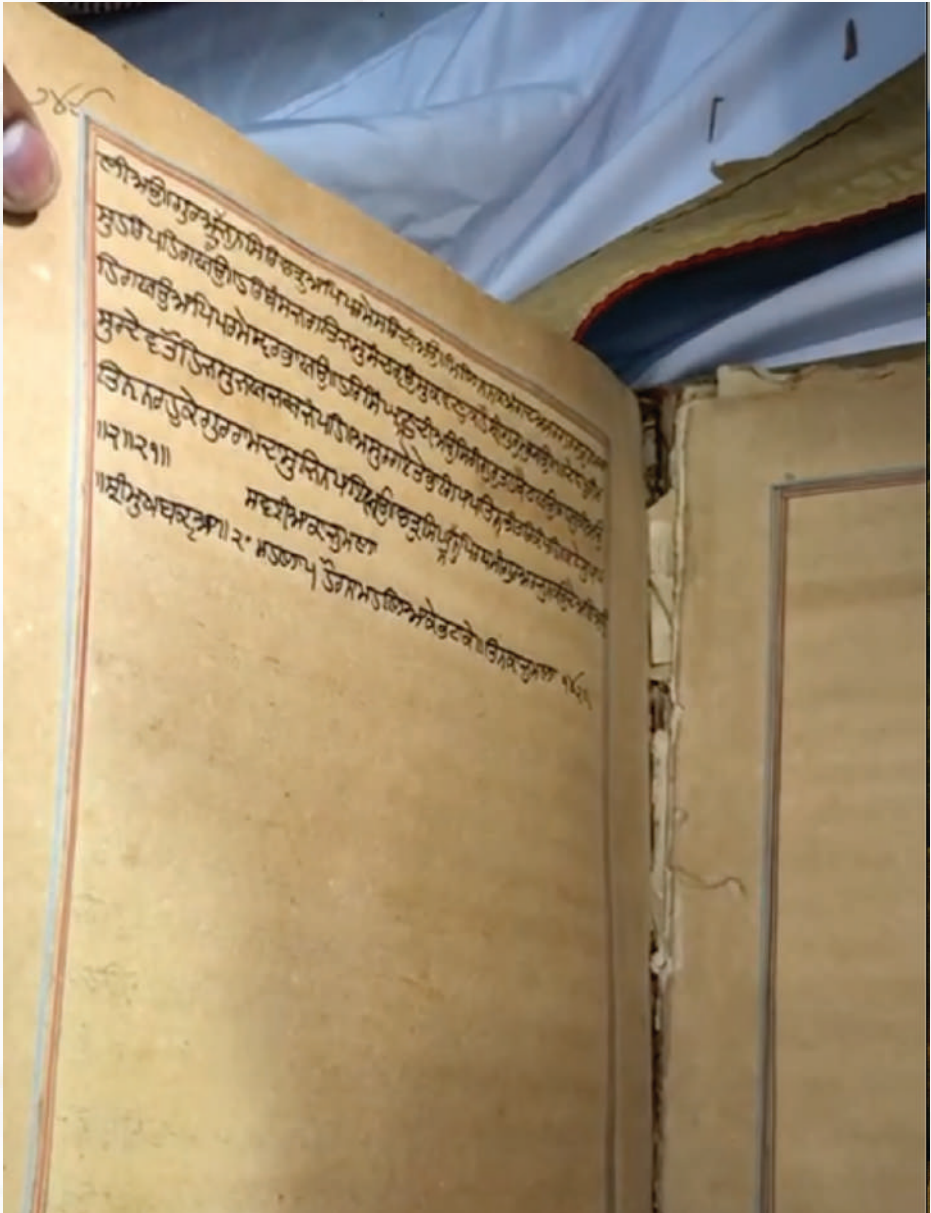
- When the Bhasaurias and other detractors were confronted with Bhai Kahn Singh Nabha's incorrect claims regarding the Kartarpuri Bir, they formulated a theory asserting that ten folios (20 Angs) were removed after Nabha's inspection (Ref: Sri Kartarpuri ate Khari Biran Barey by Babu Hira Singh).
- This theory, lacked logical consistency and was eventually abandoned, and was replaced by an equally unsubstantiated claim: that the Dhirmalias possessed multiple Saroops and had hidden the one Nabha originally inspected from public view

(Ref: Sri Guru Granth Sahib Dian Prachin Biran by GB Singh)

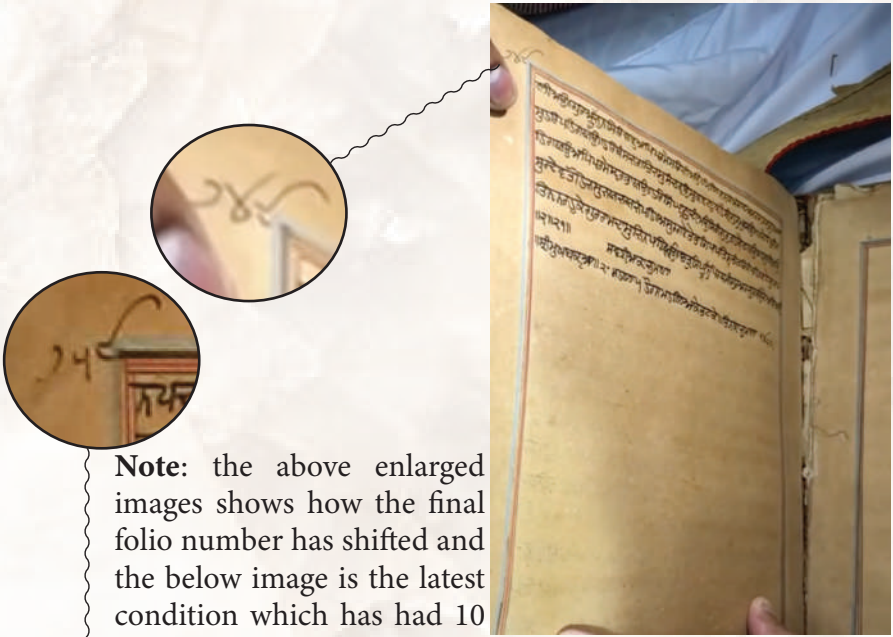
- Paradoxically, the very accusation thrown at Rigmala proponents—the removal of ten folios—is exactly what has been done to the 1653 CE Saroop. The missing sections include Varaan Te Vadeek, Mundavni, Salok Mahalla 5, and the Rigmala.
- This systematic erasure of content—coupled with the hiding of Saroops that contain Rigmala (such as the Hardas and Marco Saroops) and the false attribution of the text to the poet Alam—represents a calculated effort to distort Sikh history.
- These acts threaten our heritage, identity, and, most critically, the integrity of the Sri Guru Granth Sahib Ji.



1653CE Saroop containing the Nishan of Sri Guru Tegh Bahadur Sahib Ji containing the Ragmala



The same 1653CE Saroop last Ang which no longer contain the
Varaan Te Vadeek, Ragnmala, etc. (Assessed on 12 April 2018)



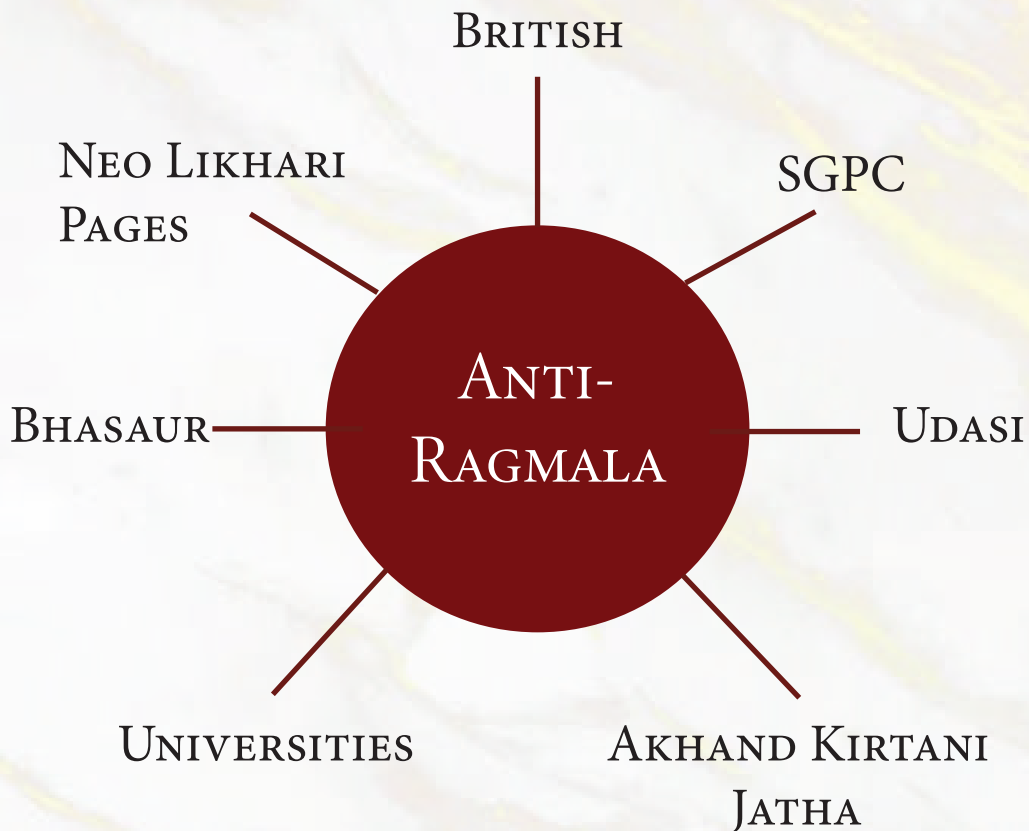
Note: the above enlarged images shows how the final folio number has shifted and the below image is the latest condition which has had 10 folios removed (from 759 to 749)

Current state with 10 folios removed



Full view of the final folio of 1653CE Saroop with the Ragmala

THE NEXUS



COMMON QUESTIONS

In Series 2 and 3 of this seminar, we have not covered some points and find it pertinent to mention here some common misconception or doubts in the format of a Q&A.

- **Ragmala is not present in some manuscripts of Sri Guru Granth Sahib Ji**
 - The fact that Ragmala is not present in a particular Saroop does not prove Ragmala is not Gurbani. There are many Saroops where certain Gurbani (i.e. Basant Ki Vaar) is not present, does that mean those are not Gurbani as well? Further, there has been removal, adulteration and aging which we shall cover in a different seminar.
- **The Dhirmalias at Kartarpur are in possession of many manuscripts of Sri Guru Granth Sahib Ji, they themsleves are unsure on the original Kartarpuri Bir**
 - Blatant lie, the original Kartarpuri Bir is shown to the public on Vaisakhi Day and it is the very same Saroop. What evidence do they have to corroborate their claim? How many manuscripts do we have dated 1661Bk.? The very Kartarpuri Bir was given Jagir (grants) by Maharaja Ranjit Singh Ji and it is not possible they would not have taken care of the most valuable possession

- **Sequence of Raags within Ragmala is not as per SGGS**

- Answer: Firstly, going by detractor's claim, the person inserting Ragmala into SGGS was Dhirmal. Dhirmal would have known the sequence of Raags in SGGS or at least the start of it. IF he was indeed adulterating the SGGS's form, he would have at least started the Ragmala from Sri Rag and removed those Raags that were not present in SGGS. Secondly, why would a person making adulteration into SGGS not include Mahala and Nanak to fortify his claim like it was done by the Meenas? Thirdly, how did the Sikhs for a few hundred years accepted it up till British rule if it was so derogatory? Fourthly, why did the later scribes still copied Ragmala? Fifthly, why did the Gurus put their Nishan on those Saroops with Ragmala in it? Sixthly, why every single Samparda within Sikhi was reading Ragmala till British came into the picture? Lastly, coming to the question, there are few schools of thought for the teachings of Raag. The two most prominent ones are: Bhairav (Bhairo is 1st) and Shiv (Sri Raag is 1st). The earlier has been utilised by Guru Ji. Also, no two Ragmalas are the same, they differ in the sequence, family and selection of Ragas. Many prominent personalities like Tansen, Nasiruddin, etc. have written their Ragmala but none is similar to the one found in SGGS.

Cont'd of Q:3

Answer: Also, if we look closely at sequencing, Gurmukhi Letter starts with ਓ (Oorha). Why does Muharni starts from ਅ (Airha)? And Oorha is at the 3rd place? Should we remove Baal Updesh too?

People might say Gurmukhi is an adulterated form of Devnagri due to similar looking letters. People may even go further to say if Gurmukhi was 35 letters why did Sri Guru Arjan Dev Ji uttered bavan akhari (55)? Bhagat Ravidas has mentioned 34. We do not question these because we are all literate in Gurmukhi. Similarly, someone literate in Raags, will not have these questions like why Sri Rag is in the 5th place.

Such small differences don't matter to us Sikhs because we have unwavering faith in Gurmukhi being different to Hindi which is why we don't need evidences.

Then why do we need for SGGS?

Babu Teja Singh did not believe in the Raag. He even joked on Raag in his book, Ragmala Khandan (page 39). To those illiterate on Raags, will bring up such issues mentioned above on Gurmukhi.

ਅ	ਆ	ਇ	ਈ	ਉ	ਊ	ਏ	ਐ	ਓ	ਔ	ਅੰ	ਆਂ
ਸ	ਸਾ	ਸਿ	ਸੀ	ਸੁ	ਸੂ	ਸੇ	ਸੈ	ਸੋ	ਸੌ	ਸੰ	ਸਾਂ
ਹ	ਹਾ	ਹਿ	ਹੀ	ਹੁ	ਹੂ	ਹੇ	ਹੈ	ਹੋ	ਹੌ	ਹੰ	ਹਾਂ

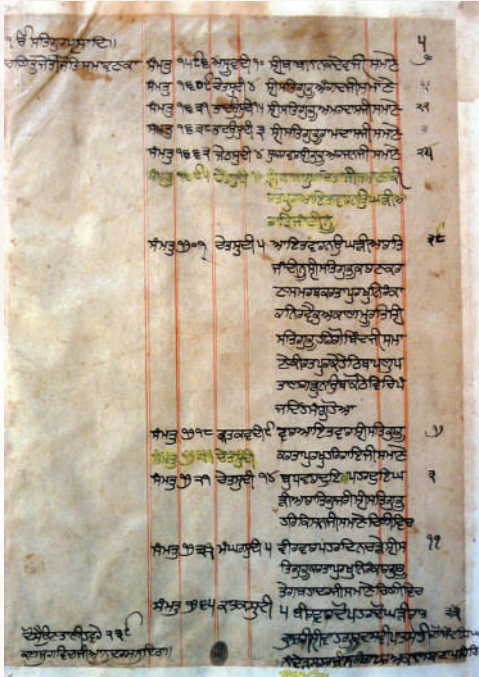
Muharni

ੳ	ਅ	ੲ	ਸ	ਹ
ਕ	ਖ	ਗ	ਘ	ਙ
ਚ	ਛ	ਜ	ਝ	ਞ
ਟ	ਠ	ਡ	ਢ	ਣ
ਤ	ਥ	ਦ	ਧ	ਨ
ਪ	ਫ	ਬ	ਭ	ਮ
ਯ	ਰ	ਲ	ਵ	ੜ

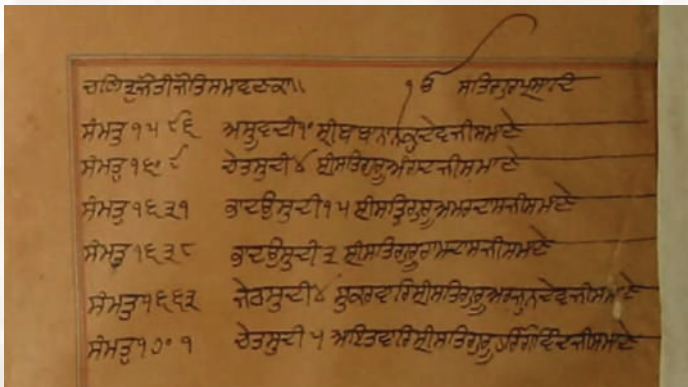
35 Akhar

- **Those Saroops that containing Ragmala also contain Chalitar Joti Jyot that are not found in SGGS today**
 - Answer: This is an irrelevant question as Ragmala is part of the canonical verses and the Chalitar was depended on time and author. Further, the same argument can be used for those Saroops that do not have Ragmala as those manuscripts have Chalitr Joti Joyt Samavan.
 - Some detractors like Sher Singh alleges that since a SGGS manuscript contains the Chalitr Joti Jyot Samavan, it should also be read in Path and considered an integral part of the Saroop by those that accept Ragmala. What he failed to understand is unlike Ragmala, which is considered Guru's Bani, the Chalitar is not considered Guru's Bani and has changed according to times and author.
 - In order to further understand, Chalitar is genealogy of the Joti Jyot (merging into the formless) of Guru Sahiban and it has gradually been added onto through the passage of time. Some authors from other heretic cults, added their so-called 'Gurus' like Ram Rai. Further, the position of Chalitar is sometimes placed at the beginning of the Saroop and sometimes, at the conclusion (Ragmala is always at the conclusion). On the other hand, unlike Chalitar, Ragmala has remained the same throughout as it remained an integral part of the SGGS and was not expanded with time or had structural variation.

We shall look into the following saroops from different eras to understand this:



Shaheed Bhai Mani Singh Ji's 1713CE handwritten Saroop contains the Chalitar of all the 10 Gurus.



Puratan Saroop from 1653CE containing Nishan of Guru Sahib has the Chalitar up till Sri Guru Hargobind Sahib Ji



HOW MUCH

ARE WE WILLING TO COMPROMISE?

KEY POINTS

1. 'Ragmala' is not found with the original Kavi Jodh's Madhavnal Kam Kandla
2. No other copy by other contemporary Kavi has 'Ragmala'
3. No original Alam's Madhavnal Kamkandla manuscript can be found
4. Gross errors in the Gurmukhi version of Alam's Madhavnal when compared to Hindi version
5. Errors in the numbering of stanzas and dubious invocation
6. High number of variations from the few available manuscripts of Madhavnal
7. Similarities between Alam's Madhavnal and his wife with Sri Dasam Granth Sahib Ji
8. Changing narratives of the detractors of Ragmala demonstrates 'The Truth is immutable, while the Lie is ever-evolving'
9. Ultimate aim of the denigrators was the gradual erosion of the Panth's trust in the integrity of the SGGS
10. History is evident that wherever the deningrators went, they created fights and division in the community be it in India or Malaysia

11. Ragmala is the tip of the iceberg with main intention to challenge the SGGS as seen from the description of various key personalities of detractors.
12. Denigrators dishonest acts of tampering the Saroops

Further Reading:

1. Ragmala Nirnay by Dr Balbir Singh
2. Madhav and Kama: A Story from Ancient India by A.N.D Haskar
3. Tika Japji Sahib by Sant Giani Kartar Singh Ji Khalsa Bhindranwale
4. Sri Guru Granth Sahib Ji Steek by Giani Harbans Singh, Vol. 14
5. Bhai Vir Singh Ji's note within Sri Gur Pertap Suraj Granth
6. Gur Gira Ragmala by Sant Tehal Singh
7. The Gurdwara Reform Movement and the Sikh Awakening
8. Sikh Politics and Religion: The Bhasaur Singh Sabha
9. Five Punjabi Centuries: Sikh Politics and Religion
10. Sikhs in Malaysia: Historical Notes by Malkiat Singh Lopo

Index

A

Ajaypal Singh 122
Akaal Ustat 49, 81, 105, 106, 107, 108,
109, 117
Amritsar 62, 88, 137, 138
Ananda 31
Anand Karaj 169
Ardas 154, 169, 176, 193
Arya Samaj 101, 105, 134
Asvamedh 58, 59, 61, 85
Aurangzeb 9, 25, 26, 34, 35, 36, 48, 56,
62, 77

B

Bachitar Natak 82, 85
Bhagat Bani 140, 145, 152, 154, 161,
169, 172, 173, 174
Bhagauti 154, 176
Bhagvad 85, 86, 87
Bhai Banno 121
Bhai Gurdas Ji 74, 121, 123, 166, 174
Bhai Mani Singh 82, 98, 146, 206
Bhindranwale 134, 150, 209
Bir Jung 160
Bodha 90, 91, 93, 109
Borneo 190
Braj 8, 32, 38, 47, 53
Bura Sandhu 74

C

Charitropakhyan 10, 45, 47, 54, 61, 79,
80, 81, 84, 85, 109, 146

D

Devnagri 27, 57, 62, 64, 204
Dhirmal 65, 69, 70, 71, 72, 73, 74, 76,
139, 203

Dyanand 101

G

Gujrati 31, 32
Gur Gira Kasauti 108, 131, 172
Gurmukhi Course 106, 107, 108, 117,
155

H

Haksar 24, 31, 84
Hardas 74, 75, 197
Hijri 4, 31, 37, 38, 39, 40, 41, 42, 77, 119
Hindus 34, 126, 134
Hong Kong 115, 159

I

Ipoh 115, 175

J

Jallianwala Bagh 136

K

Kainthal 148
Kamsen 12, 14, 17, 22
Kartarpuri Bir 7, 65, 67, 69, 70, 72, 73,
76, 101, 115, 119, 120, 123, 124,
136, 137, 138, 139, 147, 162, 166,
167, 168, 171, 172, 173, 197, 202
Kenya 159
Khalsa Parliament 160
Krishna 5, 34, 35, 48, 56, 82, 85, 86, 87,
88, 89, 109
Kuala Lumpur 2, 179, 181, 216

L

Lahore 41, 45, 62
Lalu Ji Lal 80, 90

M

Macauliffe 28, 29, 32, 114, 158, 159, 169
Mahabharat 35, 136

Mahant 122, 164
Maharaja Ranjit Singh 120, 202
Majmudar 31
Meharban 183, 184
Muazzam 55
Mughal 26, 84, 93
Muhammad 9, 25, 26, 27, 28, 29, 34, 35,
36, 48, 57, 62, 132, 133
Mundavni 117, 140, 150, 151, 197

N

Nagri 38, 55, 91
Nanak 65, 74, 132, 158, 169, 173, 183,
184, 203
Nand Lal 82
Nankana Sahib 115, 163, 164, 165, 184
Narain Das 163, 164, 165
Narain Singh 122, 156
Niranjan Kaur 157, 169, 182
Niranjan Rai 120
Nitisar 119, 120

R

Ramayan 26, 35, 38, 39, 41
Ram Rai 76, 205

S

Sainapat 55, 60, 77, 119
Sangrur 71, 74, 100, 113, 115, 117, 137,
140, 143, 144, 157, 175, 177, 178
Sanskrit 7, 9, 10, 24, 25, 31, 32, 33, 35,
37, 38, 47, 54, 59, 78, 79, 84, 85,
86, 89, 90, 100, 105
Satluj 148
Sheikh 4, 8, 48, 49, 50, 51, 52, 57, 81,
173
Shiva 11
Singapore 143, 159, 175, 177
Sufi 53

T

Tagore 135, 136

Taiping 175, 180
Tansen 36, 53, 94, 96, 100, 203
Tapoban 67, 72
Tatt Khalsa Diwan 182
Tehkan 4, 58, 59, 60, 61, 85, 109
Tulsi 38, 39, 40, 41, 42

U

Udai Singh 148
Udasi 113, 163, 164, 165, 166, 168, 173,
201

V

Vikramaditya 17, 19, 20, 21, 22, 24
Vyas 135, 136



**SGGS
ACADEMY**
A PREMIER GURMAT ACADEMY

SRI GURU GRANTH SAHIB JI ACADEMY FOUNDATION
PPM-028-10-09072013

Telephone: +603-2602 0523

Email: sggsacademy1430@gmail.com

Website: www.sggsacademy.com

Facebook: Sri Guru Granth Sahib Ji
Academy

Soundcloud: SGGS Academy

YouTube: SGGS Academy

Instagram: @sggsacademy

UK Charity No.: 1155883

ISBN: 978-1-8383547-1-8



@SGGSACADEMY

ISBN 978-1-8383547-1-8



9 781838 354718